

OSMANIA UNIVERSITY LIBRARY

Call No. ~~494~~ 355 Accession No. 43414

Author Hagopian, V. H.

Title Key to the Ottoman-Turkish
Conversation-Grammar. 1908.

This book should be returned on or before the date
last marked below.

--	--	--	--

METHOD GASPEY-OTTO-SAUER.

KEY
TO THE
OTTOMAN-TURKISH
CONVERSATION-GRAMMAR

BY

V. H. HAGOPIAN, M. A.

PROFESSOR OF THE TURKISH, ARABIC AND PERSIAN LANGUAGES
IN ANATOLIA COLLEGE, MERZIFOUN, TURKEY;
AUTHOR OF ENGLISH-ARMENIAN DICTIONARY etc.



LONDON.

DAVID NUTT, 57—59 Long Acre.

DULAU & CO., 87 Soho Square.

SAMPSON LOW, MARSTON & CO., 100 Southwark Street.

NEW YORK: BRENTANO'S, Fifth Avenue and 27th Street.

DYRSSEN & PFEIFFER (Christern's), 16 West 33rd Street. G. E. STECHERT
& CO., 129—133 West 20th Street. E. STEIGER & CO., 25 Park Place.

BOSTON: C. A. KÖHLER & CO., 149 a, Tremont Street.

HEIDELBERG.

JULIUS GROOS.

1908.

(غاسپہی-اوٹو-زاوور) اصولنہ تطبیقاً تالیف و ترتیب ایدیلن
 آثاری موقع انتشاره وضع ایتمک حقوق واضع الامضایه مختص
 و منحصر اولوب، مومی الیه آثار مذکورہ نیک درجہ کماله ایصالنہ
 ازهر جهت چالشمقده در . اصول مذکورہ یه توفیقاً تالیف ایدیلن
 آثارک بالجمله حقوق محفوظ اولدیفندن، وقوع بولہ حق هر نوع
 تقلید و ترجمه قانوناً ممنوعدر . خصوصات مذکورہ یه متعلق معلومات
 اعطاسنہ همت ایدنلره مومی الیه تشکر ایدر

صاحب و ناشری: جولیس غروس هایدلبرغ

The Gaspey-Otto-Sauer Method has become my sole property by right of purchase. These books are continually revised. All rights, especially those of adaptation and translation into any language, are reserved. Imitations and copies are forbidden by law. Suitable communications always thankfully received.

Heidelberg.

Julius Groos.

مقدمه

Preface.

This Key contains the translation of all the Exercises, Translations, Reading Exercises and the Turkish Appendix in the Ottoman-Turkish Grammar.

The student will notice that the English of the translations from Turkish have an Oriental colouring; that will help him to understand how the Turkish mind works.

The Orthography of purely Turkish words has been simplified a great deal, in accordance with the method adopted by the eminent Turkish authors. Though the same word may often be seen in their works spelt differently, yet they are all accepted as being correct (See § 56 in the Grammar).

The student must practice to write the Turkish characters beginning from the first page of the Grammar. A reed pen is preferable, but if it cannot be procured any stub pen will do the work. He must practice to copy all the Turkish Exercises.

V. H. Hagopian.

Anatolia College, Merzifoun (Turkey).

A Comparative Table of Ancient Alphabets.

Number.	Phœnician.	Hebrew.	Samaritan.	Names.	Original meaning.	Syriac.	Names.	Arabic.	Names.	Numerical value.	Latin.	Greek.	Names.	Numerical value.	Armenian.	Names.	Numerical value.
1	𐤀	א	Ⲁ	aleph	ox	ܐ	olaph	ا	élif	1	A	Α	alpha	1	Ա	{ alp, ayp	1
2	𐤁	ב	Ⲃ	beth	house	ܒ	beth	ب	bé	2	B	Β	beta	2	Բ	bhén	2
3	𐤂	ג	Ⲅ	gimel	camel	ܓ	gomal	ج	jim	3	C	Γ	gamma	3	Գ	ghim	3
4	𐤃	ד	Ⲇ	daleth	door	ܕ	dolath	د	dal	4	D	Δ	delta	4	Դ	dha	4
5	𐤄	ה	Ⲉ	he	lattice	ܚ	he	ه	hé	5	E	Ε	epsilon	5	Ե	yéeh	5
6	𐤅	ו	Ⲋ	vav	nail, hook	ܘ	vav	و	vav	6	F	Ϝ	digamma	6	Զ		6
7	𐤆	ז	Ⲍ	zain	weapon	ܙ	zain	ز	zé	7	G	Ζ	zeta	7	Զ	za	7
8	𐤇	ח	Ⲏ	cheth	hedge	ܚ	heth	ح	ha	8	H	Η	eta	8	Է	é(yet)	8
9	𐤈	ט	ⲏ	teth	head?	ܛ	teth	ط	ti	9		Θ	theta	9	Թ	to	9
10	𐤉	י	Ⲑ	yod	hand	ܝ	yud	ي	yé	10	I	Ι	iota	10	Ի	ini	20
11	𐤊	כ	ⲑ	kaph	wing?	ܟ	koph	ك	kér	20	K	Κ	kappa	20	Կ	gén	60

12	𐎠	𐎡	𐎢	𐎣	𐎤	𐎥	𐎦	𐎧	𐎨	𐎩	𐎪	𐎫	𐎬	𐎭	𐎮	𐎯	𐎰	𐎱	𐎲	𐎳	𐎴	𐎵	𐎶	𐎷	𐎸	𐎹	𐎺	𐎻	𐎼	𐎽	𐎾	𐎿	𐏀	𐏁	𐏂	𐏃	𐏄	𐏅	𐏆	𐏇	𐏈	𐏉	𐏊	𐏋	𐏌	𐏍	𐏎	𐏏	𐏐	𐏑	𐏒	𐏓	𐏔	𐏕	𐏖	𐏗	𐏘	𐏙	𐏚	𐏛	𐏜	𐏝	𐏞	𐏟	𐏠	𐏡	𐏢	𐏣	𐏤	𐏥	𐏦	𐏧	𐏨	𐏩	𐏪	𐏫	𐏬	𐏭	𐏮	𐏯	𐏰	𐏱	𐏲	𐏳	𐏴	𐏵	𐏶	𐏷	𐏸	𐏹	𐏺	𐏻	𐏼	𐏽	𐏾	𐏿	𐐀	𐐁	𐐂	𐐃	𐐄	𐐅	𐐆	𐐇	𐐈	𐐉	𐐊	𐐋	𐐌	𐐍	𐐎	𐐏	𐐐	𐐑	𐐒	𐐓	𐐔	𐐕	𐐖	𐐗	𐐘	𐐙	𐐚	𐐛	𐐜	𐐝	𐐞	𐐟	𐐠	𐐡	𐐢	𐐣	𐐤	𐐥	𐐦	𐐧	𐐨	𐐩	𐐪	𐐫	𐐬	𐐭	𐐮	𐐯	𐐰	𐐱	𐐲	𐐳	𐐴	𐐵	𐐶	𐐷	𐐸	𐐹	𐐺	𐐻	𐐼	𐐽	𐐾	𐐿	𐑀	𐑁	𐑂	𐑃	𐑄	𐑅	𐑆	𐑇	𐑈	𐑉	𐑊	𐑋	𐑌	𐑍	𐑎	𐑏	𐑐	𐑑	𐑒	𐑓	𐑔	𐑕	𐑖	𐑗	𐑘	𐑙	𐑚	𐑛	𐑜	𐑝	𐑞	𐑟	𐑠	𐑡	𐑢	𐑣	𐑤	𐑥	𐑦	𐑧	𐑨	𐑩	𐑪	𐑫	𐑬	𐑭	𐑮	𐑯	𐑰	𐑱	𐑲	𐑳	𐑴	𐑵	𐑶	𐑷	𐑸	𐑹	𐑺	𐑻	𐑼	𐑽	𐑾	𐑿	𐒀	𐒁	𐒂	𐒃	𐒄	𐒅	𐒆	𐒇	𐒈	𐒉	𐒊	𐒋	𐒌	𐒍	𐒎	𐒏	𐒐	𐒑	𐒒	𐒓	𐒔	𐒕	𐒖	𐒗	𐒘	𐒙	𐒚	𐒛	𐒜	𐒝	𐒞	𐒟	𐒠	𐒡	𐒢	𐒣	𐒤	𐒥	𐒦	𐒧	𐒨	𐒩	𐒪	𐒫	𐒬	𐒭	𐒮	𐒯	𐒰	𐒱	𐒲	𐒳	𐒴	𐒵	𐒶	𐒷	𐒸	𐒹	𐒺	𐒻	𐒼	𐒽	𐒾	𐒿	𐓀	𐓁	𐓂	𐓃	𐓄	𐓅	𐓆	𐓇	𐓈	𐓉	𐓊	𐓋	𐓌	𐓍	𐓎	𐓏	𐓐	𐓑	𐓒	𐓓	𐓔	𐓕	𐓖	𐓗	𐓘	𐓙	𐓚	𐓛	𐓜	𐓝	𐓞	𐓟	𐓠	𐓡	𐓢	𐓣	𐓤	𐓥	𐓦	𐓧	𐓨	𐓩	𐓪	𐓫	𐓬	𐓭	𐓮	𐓯	𐓰	𐓱	𐓲	𐓳	𐓴	𐓵	𐓶	𐓷	𐓸	𐓹	𐓺	𐓻	𐓼	𐓽	𐓾	𐓿	𐔀	𐔁	𐔂	𐔃	𐔄	𐔅	𐔆	𐔇	𐔈	𐔉	𐔊	𐔋	𐔌	𐔍	𐔎	𐔏	𐔐	𐔑	𐔒	𐔓	𐔔	𐔕	𐔖	𐔗	𐔘	𐔙	𐔚	𐔛	𐔜	𐔝	𐔞	𐔟	𐔠	𐔡	𐔢	𐔣	𐔤	𐔥	𐔦	𐔧	𐔨	𐔩	𐔪	𐔫	𐔬	𐔭	𐔮	𐔯	𐔰	𐔱	𐔲	𐔳	𐔴	𐔵	𐔶	𐔷	𐔸	𐔹	𐔺	𐔻	𐔼	𐔽	𐔾	𐔿	𐕀	𐕁	𐕂	𐕃	𐕄	𐕅	𐕆	𐕇	𐕈	𐕉	𐕊	𐕋	𐕌	𐕍	𐕎	𐕏	𐕐	𐕑	𐕒	𐕓	𐕔	𐕕	𐕖	𐕗	𐕘	𐕙	𐕚	𐕛	𐕜	𐕝	𐕞	𐕟	𐕠	𐕡	𐕢	𐕣	𐕤	𐕥	𐕦	𐕧	𐕨	𐕩	𐕪	𐕫	𐕬	𐕭	𐕮	𐕯	𐕰	𐕱	𐕲	𐕳	𐕴	𐕵	𐕶	𐕷	𐕸	𐕹	𐕺	𐕻	𐕼	𐕽	𐕾	𐕿	𐖀	𐖁	𐖂	𐖃	𐖄	𐖅	𐖆	𐖇	𐖈	𐖉	𐖊	𐖋	𐖌	𐖍	𐖎	𐖏	𐖐	𐖑	𐖒	𐖓	𐖔	𐖕	𐖖	𐖗	𐖘	𐖙	𐖚	𐖛	𐖜	𐖝	𐖞	𐖟	𐖠	𐖡	𐖢	𐖣	𐖤	𐖥	𐖦	𐖧	𐖨	𐖩	𐖪	𐖫	𐖬	𐖭	𐖮	𐖯	𐖰	𐖱	𐖲	𐖳	𐖴	𐖵	𐖶	𐖷	𐖸	𐖹	𐖺	𐖻	𐖼	𐖽	𐖾	𐖿	𐗀	𐗁	𐗂	𐗃	𐗄	𐗅	𐗆	𐗇	𐗈	𐗉	𐗊	𐗋	𐗌	𐗍	𐗎	𐗏	𐗐	𐗑	𐗒	𐗓	𐗔	𐗕	𐗖	𐗗	𐗘	𐗙	𐗚	𐗛	𐗜	𐗝	𐗞	𐗟	𐗠	𐗡	𐗢	𐗣	𐗤	𐗥	𐗦	𐗧	𐗨	𐗩	𐗪	𐗫	𐗬	𐗭	𐗮	𐗯	𐗰	𐗱	𐗲	𐗳	𐗴	𐗵	𐗶	𐗷	𐗸	𐗹	𐗺	𐗻	𐗼	𐗽	𐗾	𐗿	𐘀	𐘁	𐘂	𐘃	𐘄	𐘅	𐘆	𐘇	𐘈	𐘉	𐘊	𐘋	𐘌	𐘍	𐘎	𐘏	𐘐	𐘑	𐘒	𐘓	𐘔	𐘕	𐘖	𐘗	𐘘	𐘙	𐘚	𐘛	𐘜	𐘝	𐘞	𐘟	𐘠	𐘡	𐘢	𐘣	𐘤	𐘥	𐘦	𐘧	𐘨	𐘩	𐘪	𐘫	𐘬	𐘭	𐘮	𐘯	𐘰	𐘱	𐘲	𐘳	𐘴	𐘵	𐘶	𐘷	𐘸	𐘹	𐘺	𐘻	𐘼	𐘽	𐘾	𐘿	𐙀	𐙁	𐙂	𐙃	𐙄	𐙅	𐙆	𐙇	𐙈	𐙉	𐙊	𐙋	𐙌	𐙍	𐙎	𐙏	𐙐	𐙑	𐙒	𐙓	𐙔	𐙕	𐙖	𐙗	𐙘	𐙙	𐙚	𐙛	𐙜	𐙝	𐙞	𐙟	𐙠	𐙡	𐙢	𐙣	𐙤	𐙥	𐙦	𐙧	𐙨	𐙩	𐙪	𐙫	𐙬	𐙭	𐙮	𐙯	𐙰	𐙱	𐙲	𐙳	𐙴	𐙵	𐙶	𐙷	𐙸	𐙹	𐙺	𐙻	𐙼	𐙽	𐙾	𐙿	𐚀	𐚁	𐚂	𐚃	𐚄	𐚅	𐚆	𐚇	𐚈	𐚉	𐚊	𐚋	𐚌	𐚍	𐚎	𐚏	𐚐	𐚑	𐚒	𐚓	𐚔	𐚕	𐚖	𐚗	𐚘	𐚙	𐚚	𐚛	𐚜	𐚝	𐚞	𐚟	𐚠	𐚡	𐚢	𐚣	𐚤	𐚥	𐚦	𐚧	𐚨	𐚩	𐚪	𐚫	𐚬	𐚭	𐚮	𐚯	𐚰	𐚱	𐚲	𐚳	𐚴	𐚵	𐚶	𐚷	𐚸	𐚹	𐚺	𐚻	𐚼	𐚽	𐚾	𐚿	𐛀	𐛁	𐛂	𐛃	𐛄	𐛅	𐛆	𐛇	𐛈	𐛉	𐛊	𐛋	𐛌	𐛍	𐛎	𐛏	𐛐	𐛑	𐛒	𐛓	𐛔	𐛕	𐛖	𐛗	𐛘	𐛙	𐛚	𐛛	𐛜	𐛝	𐛞	𐛟	𐛠	𐛡	𐛢	𐛣	𐛤	𐛥	𐛦	𐛧	𐛨	𐛩	𐛪	𐛫	𐛬	𐛭	𐛮	𐛯	𐛰	𐛱	𐛲	𐛳	𐛴	𐛵	𐛶	𐛷	𐛸	𐛹	𐛺	𐛻	𐛼	𐛽	𐛾	𐛿	𐜀	𐜁	𐜂	𐜃	𐜄	𐜅	𐜆	𐜇	𐜈	𐜉	𐜊	𐜋	𐜌	𐜍	𐜎	𐜏	𐜐	𐜑	𐜒	𐜓	𐜔	𐜕	𐜖	𐜗	𐜘	𐜙	𐜚	𐜛	𐜜	𐜝	𐜞	𐜟	𐜠	𐜡	𐜢	𐜣	𐜤	𐜥	𐜦	𐜧	𐜨	𐜩	𐜪	𐜫	𐜬	𐜭	𐜮	𐜯	𐜰	𐜱	𐜲	𐜳	𐜴	𐜵	𐜶	𐜷	𐜸	𐜹	𐜺	𐜻	𐜼	𐜽	𐜾	𐜿	𐝀	𐝁	𐝂	𐝃	𐝄	𐝅	𐝆	𐝇	𐝈	𐝉	𐝊	𐝋	𐝌	𐝍	𐝎	𐝏	𐝐	𐝑	𐝒	𐝓	𐝔	𐝕	𐝖	𐝗	𐝘	𐝙	𐝚	𐝛	𐝜	𐝝	𐝞	𐝟	𐝠	𐝡	𐝢	𐝣	𐝤	𐝥	𐝦	𐝧	𐝨	𐝩	𐝪	𐝫	𐝬	𐝭	𐝮	𐝯	𐝰	𐝱	𐝲	𐝳	𐝴	𐝵	𐝶	𐝷	𐝸	𐝹	𐝺	𐝻	𐝼	𐝽	𐝾	𐝿	𐞀	𐞁	𐞂	𐞃	𐞄	𐞅	𐞆	𐞇	𐞈	𐞉	𐞊	𐞋	𐞌	𐞍	𐞎	𐞏	𐞐	𐞑	𐞒	𐞓	𐞔	𐞕	𐞖	𐞗	𐞘	𐞙	𐞚	𐞛	𐞜	𐞝	𐞞	𐞟	𐞠	𐞡	𐞢	𐞣	𐞤	𐞥	𐞦	𐞧	𐞨	𐞩	𐞪	𐞫	𐞬	𐞭	𐞮	𐞯	𐞰	𐞱	𐞲	𐞳	𐞴	𐞵	𐞶	𐞷	𐞸	𐞹	𐞺	𐞻	𐞼	𐞽	𐞾	𐞿	𐟀	𐟁	𐟂	𐟃	𐟄	𐟅	𐟆	𐟇	𐟈	𐟉	𐟊	𐟋	𐟌	𐟍	𐟎	𐟏	𐟐	𐟑	𐟒	𐟓	𐟔	𐟕	𐟖	𐟗	𐟘	𐟙	𐟚	𐟛	𐟜	𐟝	𐟞	𐟟	𐟠	𐟡	𐟢	𐟣	𐟤	𐟥	𐟦	𐟧	𐟨	𐟩	𐟪	𐟫	𐟬	𐟭	𐟮	𐟯	𐟰	𐟱	𐟲	𐟳	𐟴	𐟵	𐟶	𐟷	𐟸	𐟹	𐟺	𐟻	𐟼	𐟽	𐟾	𐟿	𐠀	𐠁	𐠂	𐠃	𐠄	𐠅	𐠆	𐠇	𐠈	𐠉	𐠊	𐠋	𐠌	𐠍	𐠎	𐠏	𐠐	𐠑	𐠒	𐠓	𐠔	𐠕	𐠖	𐠗	𐠘	𐠙	𐠚	𐠛	𐠜	𐠝	𐠞	𐠟	𐠠	𐠡	𐠢	𐠣	𐠤	𐠥	𐠦	𐠧	𐠨	𐠩	𐠪	𐠫	𐠬	𐠭	𐠮	𐠯	𐠰	𐠱	𐠲	𐠳	𐠴	𐠵	𐠶	𐠷	𐠸	𐠹	𐠺	𐠻	𐠼	𐠽	𐠾	𐠿	𐡀	𐡁	𐡂	𐡃	𐡄	𐡅	𐡆	𐡇	𐡈	𐡉	𐡊	𐡋	𐡌	𐡍	𐡎	𐡏	𐡐	𐡑	𐡒	𐡓	𐡔	𐡕	𐡖	𐡗	𐡘	𐡙	𐡚	𐡛	𐡜	𐡝	𐡞	𐡟	𐡠	𐡡	𐡢	𐡣	𐡤	𐡥	𐡦	𐡧	𐡨	𐡩	𐡪	𐡫	𐡬	𐡭	𐡮	𐡯	𐡰	𐡱	𐡲	𐡳	𐡴	𐡵	𐡶	𐡷	𐡸	𐡹	𐡺	𐡻	𐡼	𐡽	𐡾	𐡿	𐢀	𐢁	𐢂	𐢃	𐢄	𐢅	𐢆	𐢇	𐢈	𐢉	𐢊	𐢋	𐢌	𐢍	𐢎	𐢏	𐢐	𐢑	𐢒	𐢓	𐢔	𐢕	𐢖	𐢗	𐢘	𐢙	𐢚	𐢛	𐢜	𐢝	𐢞	𐢟	𐢠	𐢡	𐢢	𐢣	𐢤	𐢥	𐢦	𐢧	𐢨	𐢩	𐢪	𐢫	𐢬	𐢭	𐢮	𐢯	𐢰	𐢱	𐢲	𐢳	𐢴	𐢵	𐢶	𐢷	𐢸	𐢹	𐢺	𐢻	𐢼	𐢽	𐢾	𐢿	𐣀	𐣁	𐣂	𐣃	𐣄	𐣅	𐣆	𐣇	𐣈	𐣉	𐣊	𐣋	𐣌	𐣍	𐣎	𐣏	𐣐	𐣑	𐣒	𐣓	𐣔	𐣕	𐣖	𐣗	𐣘	𐣙	𐣚	𐣛	𐣜	𐣝	𐣞	𐣟	𐣠	𐣡	𐣢	𐣣	𐣤	𐣥	𐣦	𐣧	𐣨	𐣩	𐣪	𐣫	𐣬	𐣭	𐣮	𐣯	𐣰	𐣱	𐣲	𐣳	𐣴	𐣵	𐣶	𐣷	
----	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	--

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

Introduction.

Numeration by Letters: *Ebjéd Hisabî*. p. 5.

آحاد Units *Ahad*:

ط	ح	ز	و	هـ	د	ج	ب	ا
٩	٨	٧	٦	٥	٤	٣	٢	١

عشرات Decimals *Ashérat*:

ص	ف	ع	س	ن	م	ل	ك	ي
٩٠	٨٠	٧٠	٦٠	٥٠	٤٠	٣٠	٢٠	١٠

مئات Hundreds *Miyat*:

ظ	ض	ذ	خ	ث	ت	ش	ر	ق
٩٠٠	٨٠٠	٧٠٠	٦٠٠	٥٠٠	٤٠٠	٣٠٠	٢٠٠	١٠٠

الف Thousand *Elf*: غ

The Turkish and Persian letters گ، ژ، چ، پ are equivalent to ك، ز، ج، ب.

Examples.

بَلَدَةٌ طَيِّبَةٌ *béldétûn tayyibétûn* 'it is a beautiful town' which is read in Turkish or Persian as بِلْدَةُ طَيِّبَةٍ 'the beautiful town', quoted from the Qoran.

a. ي = ١٠، ط = ٩، ة = ٤٠٠، د = ٤، ل = ٣٠، ب = ٢ = 857 A. H.

b. ب = ٢، ا = ١، ر = ٢٠٠، خ = ٦٠٠ = 803 A. H.

¹ *Bismilla'h-ir rahma'n-ir rahim'*. page 370.

Key: *Yé* initial; *noun* initial, *tî* final; *té* initial, *khî* medial; *noun* initial, *té*, *khî* medial; *noun* initial, *yé*, *té*, *lam*, *bé*, *sé*, *yé*, *noun*, *pé* medial, *élif* final.

Exercise e. تعلیم *Taleem.*

p. 13.

(بَ ش) بَش *bêsh*; (پَ ر) پَر *pér*; (تَ ل) تُل *túl*, *têl*; (ثَ م) ثَم *sém*; (جَ م) جِم *jim*; (چَ ك) چُك *chúk*; (شَ ش) شَش *shêsh*; (سَ س) سَس *sés*; (كُ م) كُم *kúm*, *kêom*; (قِ ل) قِل *qîl*; (فَ س) فَس *fés*; (حَ ج) حَج *haj*

Exercise f. و تعلیم *Taleem.*

p. 14.

I. با به بی بو؛ ما مه می مو؛ نا نه نی نو؛ سا سه سی سو؛ دا ده دی دو؛ فافه فی فو؛ غا غه غی غو؛ لاله لی لو.

Key: *Bé* élif ûstûn *ba*, *bé* hé ûstûn *bé*, *bé* yé ésré *bi*, *bé* vav êtré *bû*, *bou*. *Mim* élif ûstûn *ma*, *mim* hé ûstûn *mé*, *mim* yé ésré *mi*, *mim* vav êtré *mou*, *mû*, *mo*, *mêo* (neuter letter). *Na*, *né*, *ni*; *nou*, *no*. *Sa*, *sé*, *si*; *so*, *sêo*. *Da*, *dé*, *di*; *do*, *dou*. *Fa*, *fé*, *fi*; *fo*, *fou*. *Gha*, *ghé*, *ghi*; *gho*, *ghou*. *La*, *lé*, *li*; *lo*, *lou*.

II. قَل = قال، قِل = قيل، قُل = قول، قَش = قاش، قِش = قیش، قُش = قوش؛ لاف، لیف، لوف؛ بال، بیل، بول؛ خام، خیم، خوم؛ چام، چیم، چوم.

Key: *Qaf* lam ûstûn *gal*, which is equivalent to *Qaf* élif lam ûstûn *gal*; *Qaf* lam ésré *qîl*, or with a vowel letter *qaf* yé lam ésré *qîl* etc.

III. Short sentences. قول؛ چور چوپ؛ بول مال؛ یول وار؛ قوپ کیت؛ موم صات؛ دار یول؛ چوق طوز.

Key: *Sad* vav lam êtré *sol*, *qaf* vav lam êtré *gol*; *sol* *gol* (left arm). *Chim* vav ré êtré *cheôr*, *chim* vav pé êtré *cheôp*, *cheôr* *cheôp* (sticks and straws); *bol* *mal* (abundance of property); *yol* *var* (there is a way);

gop git (run and go); *moum sat* (sell wax); *dar yol* (narrow way); *choq touz* (much salt).

- IV. ١ چاقی 'باقی' پاشا 'یاشا' یالی 'باتاق' بوداق 'قوراق'؛
 ٢ قوناق 'خالی' صاری 'چوبان' باتاق 'صولاق' صوغان 'یازی'؛
 ٣ دولاب 'چوراب' اوغلان.

Key: 1. Chim élif ûstûn *cha*, qaf yé ésré *qî*: *chaqî*; baqî, pasha, yasha, yalî, yataq, boudaq, qouraq; 2. qonaq, khali, sarî, choban, bataq, soulaq, soghan, yazî; 3. dolab, chorab, oghlan.

- V. ١ توتون 'اوقو' قوقو 'اوطور' اوموز 'اوتوز' اوجوز 'قور'؛
 ٢ دودوک 'چوروک' بوغو 'چولاق' سولوک 'کوتوک'.

Key: 1. Té vav êôtré *tû*, té vav noun êôtré *tûn*: *tûtûn*; élif vav êôtré *o*, qaf vav êôtré *qou*: *ogou*; qo-qou; o-tour; o-mouz; o-touz; ou-jouz; gourou; 2. dūdūk; chû-rūk; boughou; cho-laq; sū-lūk; kūtūk.

Note to § 31, page 16.

d. The close short sound of *ûstûn* like that of *e* in *met* is spelt or expressed in Turkish by *yé*. The difference of this sound from that of the open long sound like *a*, *e* in *bad*, *day*, *head* is obvious; (as: *mat* = *met*, *bad* = *bed*); for example:

'ایل' کیتمک 'سیل' جیب 'میشه' ایومک 'ییمک' یی 'ویرمک' ایرمک
 'روم ایلی' ایشیتمک 'ایرتهمسی' کیجه 'کیج' ایدر 'دیر' دیمک 'ایتمک'.

They were pronounced in the olden times as *irmék*, *virmék*, *yimék* etc.; but now they are pronounced as:

érmék, *vérmék*, *yé*, *yémék*, *évmék*, *méshé*, *jéb*, *sél*, *gétmék*, *étmék*, *démék*, *dér*, *édér*, *géj*, *géjé*, *értési*, *éshitmék*, *rouméli*, *él*.

The heavy black letters show the close short sound, and the common letters show the open long sound.

Exercise g. تعلیم ز *Taleem*.

p. 18.

- ١ قاو 'کاو' آقمت 'اکمک' 'اکمک' 'اکمق' قول 'گول'. ٢ قار 'کار' اک 'اک' آک 'آک' قیو 'قیونک' بئده 'بئده گز' یازدیق.
 ٣ یازدیگیز 'کول' قول 'کاتب' اوکود 'اوکوز' دکرمن 'بکمز'.

٤ دَنْكَ ، يَكْه ، يَكَيْت ، كَوْشْ ، طَوْكِرْ ، طُقُوز (طوقوز) ، كَوْكَرْتَه .
 • گَوْكَرْجِين ، صَوْكَرَه .

Key: 1. Qaf élif vav ûstûn *qav* (tinder); Kéf élif vav ûstûn *kîav* (cow); Elif qaf ûstûn *aq*, mim qaf ûstûn *maq*: *aqmaq* (to flow); Elif yaf ûstûn *éy*, mim kéf ûstûn *mék*: *éymék*; Elif néf ûstûn *añ*, mim qaf ûstûn *maq*: *añmaq* (to remember); *qol* (arm), *gêol* (lake). 2. *qar* (snow), *kîar* (profit); *ék* (sow), *ên* (very); *élék* (sieve); *qapou* (door), *qapounouñ* (of the door); *béndé* (bond-servant), *béndéñiz* (your servant); *yazdiq* (we wrote). 3. *yazdiñiz* (you wrote); *kûl* (ashes); *qoul* (servant); *kîatib* (clerk); *êoyûd* (advice); *êokûz* (ox); *déyirmén* (mill), *békméz* (boiled grape-juice). 4. *déynék* (stick); *yégé*, *yéyé* (a file, rasp); *yigit*, *yiyit* (brave, noble); *gûnesh* (sun); *doñouz* (see p. 9; pig); *doqouz* (see p. 9; nine); *gêoyérté* (a deck). 5. *gêoyérjin* (pigeon); *soñra* (afterwards).

Note. The third and fourth Kéfs *i. e.* *néf* and *yaf* are equivalent both for soft and hard vowels.

Exercise h. تعلیم *Taleem*.

p. 20.

I. ١ سَاعَتْ ، لَایِقْ ، طَاوُقْ ، چَوِجُوقْ ، چَوِجُوقْ ، صَاحِبْ .
 ٢ قَامِشْ ، چَالِشْ ، رَاحَتْ ، چِچَکْ ، چِلَکْ ، دِلَکْ ، وِشَنَه ، گَلْدِی .
 ٣ کِیتْدِی ، کِیتْدِی ، تَخْتَه ، بَشَقَه ، کِتاب .

Key: I. 1. Sin élif ûstûn *sa*, ayn té ûstûn *at*: *sa-at*; sin ayn are vowelised, élif is substituted for vowel ûstûn, té is quiescent. Lam élif ûstûn *la*, yé qaf ésré *yîq*: *layîq*; lam yé are vowelised, qaf quiescent: yé and vav are consonants, because they begin the syllable. Chojouq*, sahib. 2. qamîsh, chalîsh, rabat, chichék, chilék, dilék, vishné, géldi. 3. gitdi*, takhta, bashqa, kitab.

* Spelled in two ways § 56.

II. ١ آخْشَامْ ، اِسْلَامْ ، اِقْرَارْ ، اِقْبَالْ ، اِثْبَاتْ ، اِسْرَافْ ، اِنْسَانْ .
 ٢ تَبْدِيلْ ، تَشْرِیْفْ ، تَعْرِیْفْ ، تَسْلِیْمْ ، تَقْسِیْمْ ، مَخْصُوصْ ، مَظْلُومْ .
 ٣ مَشْهُورْ ، مَكْتُوبْ ، مَخْبُوسْ .

Key: 1. Elif khî ûstûn *akh*, shin élif mim ûstûn *sham*, ^akh-sh^am; ⁱsl^am, ^qr^ar, ^qb^al, ⁱsb^at, ⁱsr^af, ⁱns^an; 2. tébdil, téshrif, tarîf, téslim, taqsim, makhsous, mazloun; 3. mésh'hour, méktoub, mahbous.

III. ١ كِتَاب ، كِتَابِي ، كِتَابُهُ ؛ قَيِّو ، قَيِّوِي ، قَيِّوُهُ ؛ يَالِي ، يَالِيِي .
يَالِيِيهِ ؛ ٢ يَارِه ، يَارِهِي ، يَارِهِيهِ ؛ يَارِهِي ، يَارِهِيِي ، يَارِهِيِيهِ ؛ يَارِهِي ، يَارِهِيِي ، يَارِهِيِيِيهِ ؛
٣ أَنَا ، أَنَايِي ، أَنَايِيهِ ؛ قَنَاد ، قَنَادِي ، قَنَادِيهِ .

Key: 1. Kéf ésré *ki*, té élif bé ûstûn *tab*: *kitab*; Kéf ésté *ki*, té élif ûstûn *ta*, bé yé ésré *bî*: *ki-ta-bî*, *kitab*a; Qapou, qapouyou, qapouya; Yalî, yaliyî, yaliya; 2. Para, parayî, paraya; Yara, yarayî, yaraya; Baba, babayî, babaya; Ana, anayî, anaya; Qanad, qanadî, qanada.

IV. ١ شَرِبْتَجِي ، كِتَابِينِكْ ، كِتَابَجِيْدَه ، كَبَاجِي ، حَلَوَاجِي .
٢ مَجْلِسَدَه ، مَكْتَبَدَه ، سَرْمَايَه ، خَبَرْدَار ، دَوَاتْلِي ، هَوَسْلِي ، مُطْلَقَا .
٣ بَاغْچَه دَه ، يَكْچِه دَه .

Key: 1. Shin ré ûstûn *shér*, bé té ûstûn *bét*, jim yé ésré *ji*: *shérbétji*; kitabiniñ, kitabjîda, kébabjî, hélvajî. 2. Méjlisdé, méktébdé, sérmayé, khabérdar, dévlétli, hévésli, moutlaqa. 3. Bagh'-chéde, Yéñijédé.

Exercise 1. تعليم ى *Taleem*.

p. 22.

١ جَرَّاح ، حَمَّال ، قَزَّاز ، صَرَاف ، جَلَّاد ، مَدَّاح ، بَقَّال ، سَقَّاق .
٢ شَمَّاس ، دَلَّال ، هَمَّت ، جَنَّت ، حَنَّا ، مُحَرَّكْ ، مُكَرَّم .

Key: The hard ûstûn sign is sometimes put perpendicularly \perp . 1. Jim ré ûstûn *jér*, ré élif ha ûstûn *rah*: *jér-rah*; ham'mal, qaz'zaz, sar'raf, jél'lad, méd'dah, baq'qal, saq'qa. 2. Shém'mas, dél'lak, him'mét, jén'nét, han'na, mou-har'-rik, mù-kér'rém.

Médda.

p. 22.

آه ، آه ؛ آو ، آو ؛ آل ، آل ؛ آي ، آي ؛ آش ، آش ؛ آك ، آك ؛ آق ، آق ؛ آت ، آت ؛ آد ، آد ؛ آج ، آج .

Key: 2. atésh, alét, abad, adém, aldîm, aqjé.

Ténveen. Nunation or Indefinite Article. p. 22.

١. ت: ت = ة؛ ٢. د: د؛ ٣. ف: ف؛ ٤. نظاماً، قرضاً، مضاف، حتماً، حد، لطفاً، يوماً، ثانياً.

Key: 1. Té ûstûn *té*: té iki ûstûn *tén* (ت and ا are different aspects of ت). 2. Dal ésré *dî*: dal iki ésré *dîn*. 3. Fé êotré *fû*: fé iki êotré *fûn*. 4. Noun ésré *nî*, zî élif ûstûn *za*, mim élif iki ûstûn *mén*, *nîza'mén*. Qaf ré ûstûn *gar*, dad élif iki ûstûn *zén*, *gar'zén*. *Mûza'foun*, *haq'gan*, *had'dîn*, *louf'fén*, *yév'mén*, *sani'yén*.

Note. Some misprints of the text are corrected.

Euphony or Harmony of the Vowels. p. 24.

§ 51. There are three simple rules of euphony in the language for words of purely Turkish origin:

a) If the first syllable of the word contain a hard vowel, all the vowels in that word should be hard; as: آلتی *al-tî*, بابادن *ba-ba-dan*, آله جغزى *a-la-ja-ghî-mî-zî*, آرتىق *ar-tîq*, يىقادىم *yî-qa-dîm*; not *al-ti*, *babadén*, *ar-tiq* etc.

b) If the first vowel be soft, then the others should be soft also: *الr él-lér*, *كوستدره جكمز geūs-té-ré-jé-yi-miz*, *سوينديم sé-vin-dim*, *برينجي bi-rin-ji*, *ايکينجي i-kin-ji*; not *él-lar*, *sévindēm*, *birinjē* etc.

c) But if *ésré* or ع (-*i-*, -*î-*), as a grammatical ending follows an *eôtre* sound (*o*, *ou*; *û*, *eô*), then instead of reading it -*i-*, -*î-* according to the two rules above mentioned, it is read -*ou-*: if the precedent vowel be *o*, *ou*; and -*û-*: if the precedent vowel is *eô*, *û* (pp. 41, 49); as: مومى :موم، مومك' موم moum: moumou, moudmoum, moudmoun; not *moumî*, *moumîm*, *moumîñ*.

قوليمز 'قولك' قولم 'قولى': قول *gol: qolou, qoloum, qoloun, qoloumouz*; not *golî, golîm, golîñ, golîmîz*.

گوردی 'گوردیک' 'گوردیکز' *gərdūm, gərdūn, gərdū, gərdūk, gərdūnūz*; not *gərdim* etc.

گولدیگم 'گولدیگی' 'گولدیگیز' *gūldūyūm, gūldūyūn, gūldūyū, gūldūyūmūz*; not *gūldiyim* etc.

قوشدیم *qoshdourm*; گولش *gūlūsh*; اوقودیم *oqoudourm*.

The Lord's Prayer ربانی دعا

۹ ای سماواتده اولان پدریز! اسمک مقدس اولسرن. ۱۰ ملکوتاک گلسین إرادتاک سماواتده اولدیغی کبی یر اوزه رنده دخی اجرا اولونسون. ۱۱ یومی اکیمیزی بزه بو کون ویر. ۱۲ وَ بزه صوچلو اولاناره باغیشلادیغیمیز مثللو بزم صوچلریغیزی باغیشلا. ۱۳ وَ بزی اغویه کتیرمه، لکن بزی شیریدن قورتار. زیرا ملکوت وَ قدرت وَ عزت الی الابد سنک در، آمین!

Rabbani Douga. (Mat. VI, 9-13.)

9. *Ey' sématatda olan péderimiz! Ismîñ mouqad' dés olsoun.* 10. *Mélékûtûñ gélsin. Iradétîñ sématatda ol-doughou gibi yér üzérindé dakhî ijra olounsoun.* 11. *Yér-mî ékméyimizî bizé bou gûn vèr.* 12. *Vé bizé souchlou olanlara baghîshladîghîmîz' misil'lou bizim souchlarîmîzî baghîsh'la.* 13. *Vé bizi igh'vaya gétirmé, lakin bizi shé-rirdén qourtar. Zira mélékût vé qoudrét vé iz'zét ilél ébéd sénîñ dir, Amin!*

First Part.

Turkish Grammar.

درس ۱ Lesson 1.

Definite and Indefinite Articles.

Definite Article Turk. *Harfî Tarîf*. حرف تعریف

Indefinite » » *Harfî Ténkir*. حرف تنکیر

تعلیم Exercise 1. صحیفه ۲۹ p. 29.

(Transliteration.)

1. *Bir chojouq. Chojouq.* 2. *Bir qoush. Qoush.* 3. *Eokûz. Bir êokûz.* 4. *Shou déré. Bir déré.* 5. *Bir yaqîn kêdy. Yaqîn bir kêdy.* 6. *Yûksék bir dagh. Bir yûksék dagh.* 7. *Ouzaq shêhir. Shêhir ouzaq dîr. O shêhir ouzaq' mî dîr?* 8. *Bou bêdyûk dagh. Bou dagh bêdyûk' mû dûr? Dagh bêdyûk' mû dûr? Bir bêdyûk dagh.* 9. *Eyi chojouq. Chojouq éyi dîr. O éyi chojouq. O chojouq éyi bir chojouq dour.* 10. *Bou at. Bir at. At. Eyi at. Bou bir at dîr. Bir éyi at. At éyi dîr.* 11. *Ouzaq bir shêhir. Bir yaqîn shêhir. Shêhir yaqîn mî dîr? Shêhir ouzaq dîr.* 12. *Hava éyi dîr. Hava sîjaq' mî dîr? Hava so-vouq dour.* 13. *Qardash vé qîz qardash zéngîn dîrlér. Qardash, qîz qardash, baba vé ana éyi dîrlér.* 14. *Sén bêdyûk' mû sùn, kûchûk' mû sùn?* 15. *Qaraqoush (eagle). Qara dagh (Monte-negro). Qara déñiz (Black Sea). Aq déñiz (Mediterranean). Aq baba (vulture). Aq dagh.*

(Translation.)

1. A boy. The boy. 2. A bird. The bird. 3. The ox. An ox. 4. That valley. A valley. 5. A near village. 6. A high mountain. 7. A distant city. The city is far. Is that city far? 8. This big mountain. Is this mountain big? (Is this a big mountain?) 9. The good child. The child is good. That good boy. That [boy] is a nice boy. 10. This horse. A horse. The horse. The good horse. This is a horse.

A good horse. The horse is good. 11. A distant city. A neighbouring city. Is the city near? The city is far. 12. The weather is pleasant [good]. Is the weather hot? The weather is cold. 13. The brother and sister are rich. The brother, the sister, the father and the mother are good. 14. Are you old [big] or young [little]? 15. The eagle. Montenegro. The Black Sea. The Mediterranean. The vulture. The White Mountain.

ترجمه ۲ Translation 2. p. 30. ص ۳۰

۱ آت . برآت . برای آت . ای آت . برآت و براوکوز . ۲ برآو .
 بر بویوک او = بویوک بر او . بویوک او . او بویوک در . ۳ بر آدم . آدم .
 بر آت آدم . آت بر آدم . آت آدم . ۴ قاره دگیز . قاره طاغ = قاره داغ .
 آت دگیز . آت طاغ = آت داغ . ۵ بر آت کل . آت کل . قیرمیزی کل .
 ۶ کوتو بر چوجوق ' بر کوتو چوجوق . بو [چوجوق] کوتو بر چوجوق در .
 کوتو چوجوق بودر . ۷ او یاقیندر = او یاقین در . شهر اوزاق در =
 شهر اوزاقدرد . ۸ برآت ' بر قوش و براوکوز . ای آت و بویوک اوکوز .
 ۹ بو قوش آت در . بو قوش آت می در ؟ = بو قوش آت میدر ؟ قاره در .
 ۱۰ قارداش کنج در . او [آدم] ای بر آدم در . ۱۱ قاره قوش بویوک
 بر قوش در . بو قوش کوزل بر قاره قوشدر . ۱۲ آت دگیز بویوک بر دگیز
 در (دکیز ' ده کیز ' دگیز) .

(Transliteration.)

1. At. Bir at. Bir eyi at. Eyi at. Bir at vé bir êokûz.
 2. Bir év. Bir bêoyûk év. Bêoyûk bir év. Bêoyûk év. Ev bêoyûk
 dîr. 3. Bir adém. Adém. Bir aq adém = Aq bir adém.
 Aq adém. 4. Qara dêñiz. Qara dagh. Aq dêñiz. Aq dagh.
 5. Bir aq gûl. Aq gûl. Qîrmîzî gûl. 6. Kêotû bir chojouq
 = Bir kêotû chojouq. Bou [chojouq] kêotû bir chojouq dour.
 Kêotû chojouq bou dour. 7. Ev yaqîn dîr. Shêhir ouzaq dîr.
 Bir at, bir qoush vé bir êokûz. Eyi at vé bêoyûk êokûz. 9. Bou
 qoush aq dîr. Bou qoush aq' mî dîr? Qara dîr. 10. Qardash
 génj dîr. O [adém] eyi bir adém dîr. 11. Qara qoush bêoyûk
 bir qoush dour. Shou qoush gûzél bir qara qoush dour. 12. Aq
 dêñiz bêoyûk bir dêñiz dîr.

۱. بن کوچوک ایم. ۲. سن کنج سین. ۳. اونلر زنکین درلر.
 ۴. بابا ای در. ۵. آت کوتو در. ۶. او شهر اوزاقدور. ۷. شهر اوزاق میدر?
 ۸. هوا صیجاق میدر? ۹. اوت صیجاقدر. ۱۰. قوش بویو کدر.

1. *Bén kùchùk ùm* I am little. 2. *Sén génj sin* Thou art young. 3. *Onlar zéngin dirlér* They are rich. 4. *Baba éyi dír* The father is good. 5. *At kéotú dúr* The horse is bad. 6. *O shéhir ouzaq dír* That city is far. 7. *Shéhir ouzaq' mî dír?* Is the city far? 8. *Hava sîjaq' mî dír?* Is the weather hot? 9. *Ev'vét sîjaq dír* Yes, it is. 10. *Qoush bédyúk dúr* The bird is big.

درس ۲ Lesson 2.

The Substantive Verb.

تعلیم Exercise 3.

p. 33. ص ۳۳

(Transliteration.)

1. *Faqir' misin? Zéngin misin? — Bén faqir déyilim, ikh'tiyar adém faqir dír.* 2. *Gúzél dépélér, yúksék daghlar, bédyúk adalar vé yéshil yapraqlar.* 3. *Zéngin qonshoular, faqir dostlar vé bir ikh'tiyar askér.* 4. *Bir tazé sou vé qah'vé vér. — Sou tazé dír, qahvé tazé déyil dír.* 5. *Yapraq yéshil' mî dír, qîrmîzi' mî dír? — Éfféndim yapraq yéshil dír, qîrmîzi déyil dír.* 6. *Chojouqlar ténbél' midir? — Khayr, Éfféndim, chojouqlar ténbél déyil dirlér, chalishqan dirlar.* 7. *Askér ihtiyar' mî génj mî? — Éfféndim, askér pék ikh'tiyar vé hasta dír.* 8. *O jéomérd dost pék hasta dír.* 9. *Biz ténbél déyiliz, chalishqaniz.* 10. *Sén pék ténbél sin. — Bén ténbél déyil im, ténbél sén' sin.* 11. *Khayr, Éfféndim, ténbél shou yorghoun qonshou dour.* 12. *Ahméd éfféndi dost vé khîsim dír, dâshmén déyil dír.* 13. *Artin Béy qonshou vé dost dour.* 14. *Qahvé hazîr' mî dír, déyil mî dír? — Evvét, Éfféndilér, qahvé vé sou hazîr dír.* 15. *Jorji Béy hasta' mî dír? — Khayr, éfféndim, hasta déyil yorghoun dour.*

(Translation.)

1. Art thou poor? Art thou rich? — I am not poor, the old man is poor. 2. Pretty hills, high mountains, great islands and green leaves. 3. Rich neighbours, poor friends and an old soldier. 4. Give [me] some (a) fresh water and some coffee. The water is fresh, the coffee is not fresh. 5. Is

the leaf green or red? — [My] sir, the leaf is green [and] not red. 6. Are the children lazy? — No, sir, the children are not lazy, they are diligent. 7. Is the soldier old [or] young? — [My] Sir, the soldier is very old and sick. 8. That generous friend is very sick. 9. We are not lazy, we are diligent. 10. Thou art very lazy. — I am not lazy, you are the lazy one. 11. No, sir, that tired neighbour is lazy. 12. Mr. Ahméd is [a] friend and a relative, he is not an enemy. 13. Mr. Pascal is a neighbour and a friend. 14. Is the coffee ready or (is) not? — Yes, gentlemen, the coffee and the water are ready (is ready). 15. Is Master Georgie sick? — No, sir, he is not sick, he is tired.

ترجمه 4. Translation 4.

۱ کوچوک دپهلر. قیرمیزی چیچکلر. یشیل یاپراقلر و کوزل باغچهلر.
 ۲ آو بیوک دکل می در؟ — اوت افندم بیوکدر. ۳ آطهلر (آدالر)
 کوچوک درلر. او آطه کوچوک دکلدر. ۴ قهوه چوق ایی در. ۵ پک ایی
 بر قهوه دکلدر. ۶ باغچهلر و آغاجلر چوق ایی درلر. ۷ قهوه حاضر می؟
 — خیر افندم. ۸ سز حاضر میسیکیز = حاضر میسیکیز؟ — اوت
 افندیلر، حاضریم. ۹ چارلی افندی کیم در؟ — چوق ایی بر قونشو
 (قوششو) در. ۱۰ صو تازه میدر؟ خیر افندم تازه دکلدر. — بر تازه صوویر.
 ۱۱ باغچه پک اوزاق میدر؟ — خیر افندم، چوق اوزاق دکلدر، یاقیندر.
 ۱۲ احمد بک ایی بر عسکر در. ۱۳ جومرد بر آدمدر. ۱۴ او افندی
 طمعکار دکلدر. ۱۵ جورجی بک پک کنجدر.

(Transliteration.)

1. Kûchûk dépêlêr. Qîrmizî chichêklêr. Yêshil yapraqlar vê gûzêl bahjêlêr. 2. Êv bêyûk dèyil' mi dir? — Evvêt, Effêndim, bêyûk dûr. 3. Adalar kûchûk dûrlêr. O ada kûchûk dèyil dir. 4. Qahvê choq êyi dir. Pêk êyi bir qahvê dèyil dir. 5. Bahjêlêr vê aghajlar choq êyi dir. 6. Qahvê hazîr mî? Khayr, Effêndim. 7. Siz hazîr' mî sîñîz = Hazîr' mî sîñîz? — Evvêt, Effêndilêr, hazîrim. 8. Charlie Effêndi kim' dir? — Choq êyi bir qonshou dour. 9. Sou tazê midir? Khayr, Effêndim, tazê dèyil dir. — Bir tazê sou vêr. 10. Bahje pêk ouzaq' mî dir. — Khayr, Effêndim, choq ouzaq dèyil dir, yaqîn dir.

11. *Ahméd Bèy éyi bir askér dir.* 12. *Jéomérd bir adém dir.*
 13. *O Efféndi tamakîâr déyil dir.* 14. *Georgie bèy pék génj dir.*

Corrected مصحح *Mousahhak*'.

۱ احمد افندی پک جو مرد دکمیدر؟ — خیر، احمد افندی پک
 طمعکار در. ۲ آرتین اغا پک کوزل بر آدم دکلدرد. ۳ اونلر کوزل آدم
 دکل درلر. ۴ یشیل یاپراقلر، بویوک آغاجلر. ۵ سن حاضر میسین؟
 ۶ بن حاضر دکل میم = می ایم؟ ۷ چوجوقلر چالیشقان دکل میدرلر؟

1. *Ahméd Efféndi pék jéomérd déyil' midir?* — *Khayr, Ahméd Efféndi pék tamakîâr dir.* 2. *Artin Agha pék gûzél bir adém déyil dir.* 3. *Onlar gûzél adém déyil dirlér.* 4. *Yéshil yapraqlar, bēdyûk aghajlar.* 5. *Sén hazîr mî sîn?* 6. *Bén hazîr déyil' mi yim?* 7. *Chojouqlar chalîshqan déyil' mi dirlér?*

1. Is not Mr. Ahmed very generous? — No, Mr. Ahmed is very avaricious. 2. Mr. Pascal is not a very good man. — 3. They are not good men. 4. Green leaves, big trees. 5. Are you ready? 6. Am I not ready? 7. Are not the children diligent?

درس ۳ Lesson 3.

The Substantive Verb. (Continued.)

تعلیم ۵ Exercise 5. p. 37. ص ۳۷

(Transliteration.)

1. *Bahjéde i-ri aghajlar, vé aghajlarda gûzél méyvélér vé yéshil yapraqlar var dir.* 2. *Evdé bēdyûk bir kēdi vé oufaq bir kēdpék var idî.* 3. *Kûchûk chojouqlar bahjéde, vé bēdyûk chojouqlar évdé dirlér.* 4. *Chalîshqan oghlanlar méktébdé vé tēbillér daghda dirlar.* 5. *Dostlara dost'ouz vé dūshménléré dūshmén'iz.* 6. *Pédér, validé vé khîsimlar évdé déyillér'mi? (déyil' mi dirlér?)* — *Khayr, Efféndim, pédér vé validé évdé dirlér, khîsimlar évdé déyil dirlér.* 7. *Eyi déyillér, éyi déyil dirlér. Eyi déyil' mi dirlér? Eyi idilér.* — *Khayr, éyi déyil idilér.* 8. *Qah vé siyah, sūd bēyaz vé sharab qîrmîzi dir.* 9. *Kûchûk kēdi siyah' mî dir?* — *Khayr, Efféndim, bēdyûk kēdi siyah dir; kûchûk kēdi sarî dir.* 10. *Bahjélérdé sarî, bēyaz, qîrmîzi chichékler var dirlar.* 11. *Evdé kim var?* — *Evdé adém yoq' dour.* 12. *Sa-at gach' dir?* — *Sa-at bir bouchouq dour.* 13. *Sa-at dêört déyil'*

miyidi? — Khayr, Bèyim, dêort bouchouq idi, dêort dèyil idi.
 14. *Bou sa-at éyi' mî dir, kêotû' mû dâr? — Khayr, Bèyim,*
bou sa-at gûzêl bir altoun sa-at dîr.

(Translation.)

1. There are big trees in the garden, (and) there are pretty fruits and green leaves on the trees. 2. There was a big cat and a little dog in the house. 3. The little children are in the garden and the big children in the house. 4. The industrious children are in the school and the idle [ones] in the mountain. 5. We are friends to friends and (we are) enemies to enemies. 6. Are not the father, the mother and the relatives at home? No, sir, the father and mother are at home, the relatives are not at home. 7. They are not well. Are they not well? They were well. — No, they were not well. 8. The coffee is black, the milk is white and the wine is red. 9. Is the little cat black? — No, sir, the big cat is black, the little cat is yellow. 10. There are yellow, white [and] red flowers in the garden. 11. Who is there at home? 12. What o'clock is it? — It is half past one. 13. Was it not five o'clock? — No, sir, it was half past four, it was not four. 14. Is the watch good [or] bad? — No, sir, this (watch) is a good gold watch.

ترجمه ۶ Translation 6.

۱ او خسته می آیدی؟ — خیر بکم! خسته دکل آیدی، عسکر
 چوق خسته آیدی. ۲ احمد بك اوده میدر؟ خیر افندم، باغچه ده در.
 ۳ اوده کیم وار؟ — اوده حَسَن افندی وار. ۴ یدی کون و طقوز
 (دوقوز) ساعت. سکز بوچوق کون. ۵ قهوه صیجاق می آیدی؟ —
 اوت افندم، قهوه و سود صیجاقدر، صوغوق دکلدرد. ۶ بو کنج افندی
 کیمدر؟ — کریم افندی در. ۷ اوچ ویدی: اون؛ بش و آلتی:
 اونبر ایدرد. ۸ بر کونده اون ایکی ساعت وار در. ۹ آق شهر، اسکی
 شهر و یکنی شهر کوزل بویوک شهرل درلر. ۱۰ آق دگیزده قاچ آطه لر وار
 در؟ (آطه وار در)؟ ۱۱ قاره دگیزده قاچ آطه وار در؟ — ایکی
 اوچ کوتو آطه لر وار در.

(Transliteration.)

1. *O hasta' mîyîdî (mî idi)? — Khayr, Bèyim, hasta dèyil idi, askér choq hasta idi.* 2. *Ahméd Bèy évdé mî dir? Khayr,*

Effëndim, bahjédé dir. 3. *Evdé kim' var?* — *Evdé Hassan Effëndi var dir.* 4. *Yédi gún vé dogouz sa-at.* *Sékiz bouchouq gún.* 5. *Qahvé sjaq' mî yidi?* — *Evvét, Effëndim, qahvé vé sâd sjaq dir, sovouq déyil dir.* 6. *Bou génj Effëndi kim' dir?* — *Kérim Effëndi dir.* 7. *Uch vé yédi: on', bësh vé altî: onbir' édér (makes).* 8. *Bir gündé on iki sa-at var dir.* 9. *Aq shéhîr, Esgi shéhîr vé Yéni shéhîr gûzél [vé] bêdyûk shéhîrlér dirlér.* 10. *Aq déñizdé qach' ada var dir?* 11. *Qara déñizdé qach' ada var dir?* — *Iki ûch kêotû adalar var dir.*

Corrected مصحح Mousahhak'.

۱ آق دڭیزده چوق بویوک و کوچوک آطلر وار در. ۲ ساعت بش
برچوقدر. ۳ ساعت قاچ وار = ساعت قاجدر؟ — ساعت یاریم در.
۴ ایی چوجوق اوده می؟ ۵ باغچهده بویوک* بر آغاج یوقدر. ۶ سن
ایی بر چوجوق دکلسین.

1. *Aq déñizdé choq bêdyûk vé kûchûk adalar var dir.* There are many small and big islands in the Mediterranean Sea. 2. *Sa-at bësh bouchouq dour.* It is half past five o'clock. 3. *Sa-at qach var?* or *Sa-at qach dir?* What o'clock is it? — *Sa-at yarîm dir.* It is half past twelve (It is not correct to say *on iki bouchouq*). 4. *Eyi chojouq évdé mi?* Is the good boy at home? 5. *Bahjédé bêdyûk bir aghaj yoq dour.* There is not any (a) large tree in the garden. 6. *Sén éyi bir chojouq déyil sin.* You are not a good boy.

درس ۴ Lesson 4.

Declension of Nouns *Ahvalî Isim*.

حال *hal* case, Ar. pl. احوال *ahval* cases. اسم *ism, isim* noun :
اعراب *eerab, ah'valî isim* Declension of the Nouns.

مجرد <i>Mùjérréd'</i>	Nominative
مضافٌ الیه <i>Mûzafûn iléyhi</i>	Genitive
مفعولٌ الیه <i>Méfouloun iléyhi</i>	Dative
مفعولٌ به <i>Méfouloun bihi</i>	Accusative
مفعولٌ فیهِ <i>Méfouloun fiyhi</i>	Locative

* *سوک* in the text, the correct form is *بویوک* or *یویوک*.

منعول عنه *Méfouloun anhou'* Ablative

منعول معه *Méfouloun mahou'* Instrumental.

Note. 1. The last case is not included in the list of Declensions, to make the list as short as possible. It is made by the addition of *يله* 'يله' *ilé, lé* 'with, by'; as: *پدر ايله* *pédér ilé, tash ilé, chojoughou ilé* with the father, by a stone, with his child.

2. *مضاف إليه* *mûzafûn iléyhi* lit. 'modifier', the first member of the *Izafét*, always followed by a *مضاف* *mûzaf* 'annexed, modified', the 2nd member of the *Izafét*. The connexion is called *Izafét* (§ 107).

3. *مفعول فيه* *méfoul* lit. 'object of a verb': *مفعول إليه* *méfouloun iléyhi*, — *fiyhi* the objects of the verb modified by the Arab. prepositions *فيه* *iléyhi, fiyhi* 'to, in' (Turk. *-é, -a; -dê*) i. e. Dative, Locative etc.

تعليم ٧ Exercise 7. ٤٥ ص p. 45.

Singular مفرد <i>Múfréd.</i>	Plural جمع <i>Jém.</i>
N. بابا <i>baba</i>	بابار <i>babalar</i>
G. بابانك <i>babanıñ</i> of	بابارنك <i>babalarıñ</i> of
D. بابايه <i>babaya</i> to	باباره <i>babalara</i> to
A. باباي <i>babayi</i>	باباري <i>babaları</i>
L. باباده <i>babada</i> in	بابارده <i>babalarda</i> in
A. بابادن <i>babadan</i> from	باباردن <i>babalardan</i> from
I. بابا ايله <i>baba ilé</i> with	بابار ايله <i>babalar ilé</i> with

1. Three days; from [in] three days; to [for] five francs; the six trees [acc.]. 2. In seven evenings; a good garden [acc.]; to a beautiful girl. 3. A little cat [acc.]; in [on] a high hill; in Montenegro. 4. The Mediterranean Sea [acc.]; the red flowers [acc.]. 5. From many; many [acc.]; from the few; to the few. 6. The beautiful (ones) [acc.]; from the bad; in the wells. 7. The coffee [acc.]; from the coffee; in [on] the girls. 8. To the boys; the book [acc.]; from the book. 9. To the cold; to the hot; the little one [acc.]. 10. To the arrow, from the arrow; from the hand, the hand [acc.]. 11. To the village; in the village; from the villages, from the valley; from the hill; from the leaves; the leaves [acc.].

۸ Translation ترجمه 8.

۱ طاغله؛ طاغلرک؛ طاغلره 'طاغلردن (داغله، داغلرک، داغلره'
 داغلردن). ۲ درت بش آغاج = آغاجار؛ اوچ آغاجلرده؛ ای آغاجک
 ای آغاجلرک، ای آغاجلردن. ۳ کتایی ایله ویر. ۴ بویوکدن.
 ۵ درهده؛ درهله. ۶ درهله ریشیلدر. ۷ کویدن ریشیل دپه لری 'قاره داغلی
 و آت چپچکلری کوردن. ۸ صیجاغه، صیجانی، صیجاق.
 ۹ افندی بی کوردن؛ افندی به؛ افندیلرک؛ افندیده. ۱۰ ریشیل یاپراغی
 ریشیل یاپراقلرده؛ برچوق ریشیل و کوزل یاپراقلرده. ۱۱ قهوه نل؛ قهوه ده
 قهوه دن؛ قهوه لره. ۱۲ صیجاقدن؛ صوغوقدن؛ کوچوکدن بویوکه (بویوکده).
 ۱۳ بویوک آدم لره. ۱۴ آقه و قاره بی. ۱۵ بش فرانقه.

Corrected Mousahhak' مصحح

۱ صویک، آنایه، بابادن؛ بویوکدن؛ کوچوک؛ صودن. ۲ آغانلک
 قارداشلک؛ صیجاقلر، یاپراقدن. ۳ یاپراغک، قوشونلک. اوقی، طوقه
 (toq satisfied). ۴ فرانقه، فراتی؛ بوچوغه؛ دره بی؛ دره نلک.

Lesson 5. درس ۵

Kinayat The Pronouns. کنایات

ضمیر شخصی	Zamiri Shakh'si	Personal pronouns.
ضمیر اضافی	Zamiri Izafi	Possessive »
ضمیر وصفی	Zamiri Vasfi	Adjectival »
اسم اشارت	Ismi Isharét	Demonstrative »
ضمیر تأکید	Zamiri Téékidi	Reflexive »
ضمیر استفهامی	Zamiri Istifhami	Interrogative »
ضمیر مبهم	Zamiri Múbhém	Indefinite »

تعلیم ۹ Exercise 9. p. 53. ص ۵۳

1. Our; with me, on me; from us; your, with you, on you; to you; to him; with him, on him. 2. From him; himself [acc.]; from himself; his; to you. 3. Their milk [nom.], their milk [acc.]; in our coffee; from your house. 4. From his house; from him; (*onouñ*) his; (*évinñ*) of his house, (*évi*) his house [nom.]. 5. My tea, your tea, their tea; our tea [acc.]; their tea [acc.]; his tea, the tea. To us and to you, from us and from you, from them and from you. 7. There are large and beautiful trees in their, (in) our and (in) your garden. 8. I have no outdoor boots on my feet; you have boots on your feet. 9. Your foot, their feet, on their feet. 10. My water, in my water, your water, in their water. 11. Our water is very good, yours is bad (filthy) and scanty. 12. Both of us, three of us, and four of us are diligent; they are lazy. 13. Your children are in that house. Our children are in our house. 14. My shoes and boots; the shepherd's sandals and stick. 15. Your daughter's red slipper and black stockings. 16. His coffee-pot; in their coffee-pot. There is no coffee in their coffee-pot. 17. A cup of coffee; two cups of milk. 18. Your son; your son [acc.], with (on) our son; with (in) your master; with (in) our master; in your eye.

ترجمہ ۱۰ Translation 10.

۱ 'بني' او، 'اونلر' سز = سيز، 'سن' بنم، 'اونلڭ' (her) اونلڭ
(his) 'سنڭ' بزم، 'سزڭ' اونلرڭ. ۲ 'بڭا' سڭا؛ 'سزه' سنده
(on thee) ؛ 'سزده' (on you) ؛ 'بنده' ؛ 'بندن'. ۳ 'اوني' کنديني ؛
'اوشا' اونده ؛ 'اوندن'. ۴ 'کدي يي' کدي ؛ 'کديسي' کديسني ؛
'کديلري' ؛ 'کديلريني' ؛ 'کديلري' (their cats) ؛ 'کديلري' (their cat).
۵ 'قيزي' ؛ 'قيزيني' ؛ 'قيزي' [acc.] ؛ 'قيزيڭيزي' [acc.] . ۶ 'دره لرنده' ؛
'اوعزده' ؛ 'باغچه گيزه' ؛ 'آتيگيزه' = اومزده ؛ 'باغچه کزه' ؛ 'آتيکزه' .
۷ 'اوغلم' = اوغولم ؛ 'اوغلمه' = اوغولمه ؛ 'اوغلنه' = اوغلينه (۱۰۴) ؛
چوجوقلري . ۸ 'وقتيگزده' ؛ 'وقتيگزدن' ؛ 'وقتينه' . ۹ 'بوروني' = بورني ؛
'بروني' ؛ 'بورنينڭ' = بورنينڭ ؛ 'بورنيگيزه' = بورنيگزه ؛ 'بورونلري' .

۱۰ شهرده 'شهریکیزده' شهریکیزه 'شهریزدن' . ۱۱ باشمده 'باشنده'
 = باشنده 'باشیم' باشم = باشیمی 'باشمی' . ۱۲ چای (nom.) 'چایی'
 (acc.) : 'اچایی' 'چایینی' : 'چاییمزده' = ایرماغیمزده . ۱۳ چوبان
 'چوبانلری' : 'چوبانلری' 'چوبانلرینی' . ۱۴ قالوشلم 'قالوشک' : 'چاریقلمی'
 'چورابلمی' و 'فوطینلری' : 'فینجانیمز' 'جزوه گیز' (چاریقلم) : 'چورابلمز'
 'فوطینلریز' : 'فینجانلریز' 'جزوه لری' .

Corrected مصحح Mousahhak'.

۱ اوغلی 'oghlou' اوغلیکیز 'oghlounouz' . ۲ آناسی 'قاپوسی' =
 'قاپیسی' 'قپوسی' 'کدیسی' . ۳ آیاقلمی 'آیاغیکیزده' 'کدییز' 'مومی'
 'دره لری' . ۶ بالیغی 'بالیقندن' 'کوزی' . ۶ چورابینک = چورابنک .

Lesson 6. درس ٦

The Izafét Izafét. اضافت

Exercise 11. تعلیم ۱۱

p. 59. ص ۵۹

1. *Familyamiziñ sayısı on altı dir: pederim ve validem iki, üç biraderlerim besh, biraderlerimiñ üç gelinleri sekiz, beşyäk qardashim Ali beyiñ baldızı doqouz, dört yegenlerim on üç, khalayiq ve bir khizmetkar on besh ve ben daki on altı* = The number of our family is sixteen: my father and mother: two, my three brothers: five, the three wives (*gelin* sister-in-law) of my brothers: eight, the sister-in-law of my elder brother Ali Bëy: nine, my three nephews: thirteen, the maid-servant and a man servant: fifteen and I: sixteen. 2. My mother has three cages in her room (§ 121); in one of these cages there is a beautiful [and] big bird. 3. *Dün bizde iki müsafr varidi: bounlardan biri küchük qardashimiñ bajaranahiniñ biraderi idi, olbiri gonshoumouzouñ güvëyisi idi.* There were two guests in our house yesterday: one of them was the brother of the brother-in-law of my younger brother, the other our neighbour's son-in-law. 4. The number of the books was ten: five of them

are at home and five (also) in the school. 5. This gentleman is Vahan Effendi, my aunt's son. 6. That little boy's mother (mamma) is very sick. 7. *Bēdyūk validēmiñ ēltisi babamīñ amoujasiniñ qarisi dīr, vé bizé khisim dīr.* The sister-in-law of my grandmother is my father's uncle's wife and related to us. 8. *Dūñūr énishtēniñ anasī vé babasī vé gēliniñ gaynana vé gaynatasī dīr.* A *Dūñūr* is a brother-in-law's (*énishté*) mother and father and a daughter-in-law's (*gēlin*) father-in-law and mother-in-law. 9. *Damad qiziñ qojasī vé dūñūrūñ oghlou dour.* A son-in-law is a daughter's husband and a son of the *dūñūr*. 10. *Amoujazardéyé amouja oghlou da dérlér; dayī zadéyé dayī oghlou vé téyzé zadéyé téyzé oghlou da dérlér.* A cousin is also called an uncle's son (or aunt's son). 11. *Gēdrumjé qojaniñ qiz gardashī vé ēlti qojaniñ gardashiniñ qarisi dīr.* A *Gēdrumjé* is a husband's sister, and an *ēlti* is the wife of a husband's brother. 12. *Qiz gardashīñ oghlouna yégén vé gardashīñ oghlouna da yégén dérlér.* A sister's son and a brother's son is called a nephew (*yégén*). 13. Sea-water, apple-juice, apple-wine (cider).

ترجمه ۱۲ Translation 12.

۱ قهوه جزوه سی ' قهوه فینجانی ؛ بر اوقه عین قهوه سی . ۲ اینک سودی ؛ اینه کک سودی . اینک سودنده ' اینه کک (اینکک) سودنده .
 ۳ اونلردن اوچی ؛ اوکوزلرک ایکسی ؛ آلتون ساعتلرک اونی . ۴ ایکی شیشه شراب ؛ بر قدح صو . ۵ اوچ اوقه چای ؛ اوچ بوجوق آرشین بز .
 ۶ کوکک چوجوقلری ؛ کوی چوجوقلری . ۷ اونلردن ایکسی ؛ پدرم و ددهم . ۸ انکلیر حکومتی ؛ انکلیر ملتی ؛ پاریس شهری .
 ۹ باغچه ناک قاپوسی ؛ باغچه قاپیسی = قاپوسی . ۱۰ اول چوجوقلردن ایکسی = اول چوجوقلرک ایکسی ؛ سزک چوجوقلرک ایکسی = سزک چوجوقلردن ایکسی . ۱۱ عموجه زاده لریدن دوردی = عموجه زاده لریمک دوردی = دورت عموجه زاده لریم . ۱۲ یکنمک کتابلرینک مقصداری چوقدر (صایسی بویوکدر) . ۱۳ بن سنک اوغلک دکل میم ؟ = بن سزک اوغلیک دکل میم و سیز بنم والدینم (آنام بابام) دکل میسیکیز ؟ — اوت ' اوغلوم ' سن بنم اوغلوم سین ' بن سنک پدرک ایم (پدرم) ' و او سنک

والدەك در . ۱۴ بخیه خانیم بنم همشیرەم و ماری خانیم اونك التیسی در .
 ۱۵ بر شهر قاپیسی ؛ شهرك قاپیسی ؛ بر شهرك قاپیسی ؛ بر شهرك بر
 قاپیسی ؛ شهرك بر قاپیسی (= قاپوسی = قپوسی) .

Correction مصحح *Mousahhak*.

۱ او کتاب بو چالیشان چو جوغشدر . ۲ بر صوقدھی ؛ بر فینجان
 قهوه . ۳ یکەنگ (یکنمک) چیچکاری ؛ مکتبک قاپیسی . ۴ اونلرک
 ایکیسی . ۵ سیزدن بری . ۶ اونك اوی بویو کدر ؛ اوک باغچهسی ؛
 اونك اوغلی خسته در .

Lesson 7. درس ۷

The Verb To HAVE.

Exercise 13. تعلیم ۱۳ p. 67. صحیفه ۶۷

I. 1. There are many trees in our garden: apples, pears, apricots. There are pretty red apples on the apple-tree; there are very few pears on the pear-tree; but there are no apricots on the apricot tree. 2. What have they got? — They have three pounds of grapes, four pounds of pears and some morella cherries. 3. The chestnut-tree has large chestnuts. There are large chestnuts on the chestnut-tree. 4. Ali had fifteen piastres; how many piastres did you have? 5. Were there any grapes in the vineyard? — No, sir, there were no grapes, but there were peaches, oranges and lemons. 6. The little girl has a flower. There was a flower in the hand of the little girl.

II. 7. Have you any money? — Yes, I have fifteen piastres, but your servant had no money. 8. The master has a gold pen, have you [one] too? — I have not, but my brother has a *beautiful gold pen. 9. Has the child any book? — Yes, the child has the book**. 10. Has your uncle any money? Is there any money? I have not the money, neither has my uncle. 11. Have you the paper and the pen? — No, I have

* Correct the text كوزل *gûzél* instead of كوزال

** Correct the text کتاب *kitab* instead of كتب

neither paper nor pen; but my brother has both paper and pen. 12. Have you the bread? 13. Shepherd Néjib has the black sheep. 14. The maid-servant has the eggs and the vinegar. 15. Did you not have the cheese? — No, sir, we had not the cheese, we had the butter.

ترجمه ۱۴ Translation 14.

I. ۱ بنم بر المام وار در. (بنده بر الما وار در)؛ سنځ بر آز کیرازځ وار. (سندہ بر آز کیراز وار در). پورتوقالر اونده در. ۲ کوپک قارداشده در؛ خاله کړځ بر کدیسى وار. (خاله کړده بر کدى وار)؛ اونلرځ اوچ آتی وار. (اونلرده اوچ آت وار). ۳ سندہ نه قدر یاره وار در. (سنځ نه قدر پارهځ وار در). — بنم اون یدی غروشم وار در. (بنده اون یدی غروش وار در). ۴ سنځ هیچ شکرځ وار میدر؟ (سندہ هیچ شکر وار می؟) — خیر افندم! بنده هیچ شکر یوقدر (بنم هیچ شکریم یوقدر). ۵ بنم قلمم یوغیدی (بنده قلم یوق ایدی). ۶ قلم بنده ایدی؛ قلم بنده دکل ایدی. ۶ بځا بر آز المک و اوزوم ویر. — سندہ هیچ المک و اوزوم وار می؟ (سنځ المکځ و اوزومځ وار می در؟) ۷ طورونکړځ قاچ چوجوغی وار در^۱؟ — ایکی چوجوغی وار در: بری اوغلان بری قیز (اول بری قیز).

II. ۸ بنم بر کوپکم وار میدر؟ (بنده بر کوپک وار میدر؟). — اوت افندم؛ سنځ بر کوپکځ وار و برادرمنځ بر آتی وار در. (سندہ بر کوپک و برادرمنده بر آت وار در). ۹ قلم اونده میدر؟ — خیر افندم! اونده قلم یوقدر. ۱۰ کتابځ زده در؟ — عموجهم کیلده در. ۱۱ پارهه کیمده در؟ — پارهځ بنده در. ۱۲ مطبخده^۲ بر خدمتکار وار میدر؟ خدمتکار مطبخده میدر؟ ۱۳ خدمتکار مطبخده در.

¹ If the object be a rational being the Locative form is not used. — ² *matbakh* vulg. *moutvakh* kitchen.

مطب‌خده بر خدمتکار وار در. ۱۴ قلم و کاغذ کیمده در؟ قلم بابا شده
ایدی و کاغذ بنده در (کاغذ ایسه بنده در) ۱۵ یومورطه وار می؟
(هیچ یومورطه وار میدر؟) — اوت افندم، چوق یومورطه وار در.

Lesson 8. درس ۸

The Pronouns. (Continued.) کنایات

Exercise 15. صفحه ۷۳ p. 73. تعلیم ۱۵

1. *Ésvabîñiz nêredê dir?* — *Ésvablarîmîz siziñ êvdê dir; faqat pêdêrimîñkilêr amoujam gildê idi.* Where are your clothes? — Our clothes are in your house, but those of my father were at my uncle's. 2. What have you in your hands? — (I have) a calico waistcoat, a broad-cloth pants, [and] a frock-coat. 3. Whose are the knife, the hat and the stick which you have? — The hat which I have is my little nephew's, the stick is mine and the knife is the cook's (*ashji*). 4. Shepherd Ahméd is a poor man, "his shirt has no lining" (he is exceedingly poor). 5. Whose knife have you? — I have neither Joseph's knife, nor those of the baker. 6. Whose are this hat and stick? (To whom do this hat and stick belong?) — They are my own, those of the master are not here. 7. The gown of my sister is [made] of red wool and her handkerchief of silk. 8. His clothes are very old (*êski* worn). 9. The house of this (man) is newer than that man's. 10. That child's dress is very neat (*têmez*). 11. The pictures of (in) this book are very large; but those of my uncles' are small. 13. Here is a petticoat and there is a hat.

Translation 16. ترجمه ۱۶

۱ اونك؛ اونشكیيار؛ اونلركیيار. ۲ بونده کی؛ اوراده کی؛
بوراده کی. ۳ سیزده بزم ستیز می وار در یوخسه قونشولریزیشکیيار
می وار؟ — بنده سیزك ستیزكز یوقدر، پدریشکیيار بنده در. ۴ قیز
قارداشیشكی؛ والدهشکیيار؛ عموجهشکیياردن. ۵ بوراده کی
اوکوزل؛ اوراده کی اینكلر. ۶ بو اولر بویوکدر؛ او او کچوکدر؛ او

آودن . ۷ بنم لاستیقلم (قالوشلم) زده در و تیزه مگکیار زده در ؟
 ۸ سنگکیار بوراده در و تیزه مگکیار اوراده درلر . ۹ کندیکه ؛
 کندیسندن ؛ کندیزده . ۱۰ والدم کندی باغچه سنده در ؛ همشیره
 کندی آوینده در ؛ همشیره اونک آوینده در . ۱۱ کندی باستونم ؛
 اونک کندی کتابی ؛ کندی او طه سینده .

Note. There occurred a misprint in the 1st line of the Exercise 17th: *New Yorklou* نو یورکلی read as *نیو یوکی*.

Lesson 9. درس ۹

The Adjective *Sîfét*. صفت

Exercise 17. تعلیم ۱۷

۱ *Londonlou, Bostonlou, Newyorklou, Parisli.* A Londoner; a man of Boston, Bostonian; New Yorker, Parisian.
 ۲ استانبولی ، آماسیهلی ، از میرلی ، حلبلی ، اسکندریهلی ، جاپونلی ،
 چینی (چین ماحینلی) ، قاره طاغلی ، مونجسونلی ؛ قدسلی = قدس شریفلی
 (Qoudouslou, Qoudsou Shérifli) ؛ ویانهلی ، کیریدلی ، ماجار ،
 رومالی or جینیویز . ۳ کردجه = کوردجه ، آلمانجه ، چرکسجه ، تالانجه ،
 عربجه ، آرانو دجه ، فارسی = عجمجه ، رومجه ، بلغارجه = بلغارجه ،
 ارمنیجه ، چینجه ، ترکجه = تورکجه . ۴ Greek, religious; belonging to the country, school; manly; belonging to the class.
 ۵ مملکتجه ، تجارتجه ، اصنانجه ، صنفجه ، عقلجه ، شیطانجه . ۶ طالتیجه ،
 اییجه = ایوجه ، صوغوقجه ، صیجاقجه ؛ یوکسکجه ؛ شیشمانجه .
 ۷ کاغدجی ؛ اسکيجی ، قاطرچی ، اشکجی ، آتجی . ۸ یاغجی ؛ باغجی ؛

باغچه‌چی؛ الکچی؛ قهوه‌چی؛ شکرچی؛ طوماتسچی؛ پاتاتسچی؛
 سودچی؛ توتونچی. ۹. ستریلک؛ کوملکک؛ قوشاقلق؛ چیزمه‌لک؛
 مندیللک. ۱۰. اون پاره‌لق؛ بیگ غروشلق؛ بشیوز غروشلق؛ بر غروشلق؛
 بر پاره‌لق؛ اوقاقلق. ۱۱. اوسیز؛ آتسز؛ کتابسز؛ اشکسز؛ قهوه‌سز؛
 چایسز؛ سودسز قهوه؛ سودلی قهوه. ۱۲. بیاضجه = آجه؛ قاره‌جه =
 سیاه‌جه؛ یوکسکجه؛ چوقجه؛ کوزلجه؛ اییجه = ایوجه. ۱۳. انسانلق؛
 یوکسککک؛ قاره‌لق؛ خواجه‌لک؛ آشجیلق؛ قاییقجیلق. ۱۴. یولداس؛
 دینداس؛ اوطه‌داس = اوطه‌شیتی. ۱۵. کوزل کوچوک اللر = کوزل
 الجیکزلر؛ قلمجیکز؛ ابه‌جکم = نه‌نه‌جیکم.

Exercise 18. تعلیم ۱۸

1. Who is that man? — He is an American gentleman. What is his name? — His name is Mr. Henry Riggs. 2. Who is this tall (long-statured) foreigner? — He is a gentleman of French nationality. 3. Who was Caesar (*چزار *chêzar*)? — He was one of the great (emperors) of the ancient Romans. 4. Where is the city of Rome? — It is in Italy, in the country of the Italians. 5. Shékérji oghlou (confectioner's son) Ahméd Agha is a stranger; his occupation is that of a confectioner; his father and his grandfather too were sugarmakers; they were of the guild (*êsnaf*) of confectioners. 6. The salary of this clerk is two hundred piastres. 7. The bookseller sells books; the treacleseller sells treacle. 8. I am not a native of this city, I am a stranger. 9. Your name is Ali, and my name too is Ali, we two are namesakes. 10. My lovely house is very small, but I am very poor (There is poverty on my head). 11. Your brother and I are of the same occupation and age. 12. The man without money is poor; the man with money is rich. 13. Although that is a wooded spot, yet it is dry, there is no water. 14. What is the occupation of your companion? — My companion is a stone-cutter, his father was a baker.

* چزار instead of جزار of the text.

ترجمہ ۱۹ Translation 19.

۱ فرانسزجہ بیلیمیسینگز؟ — 'خیر افندم' آزاجق انکیلیزجہ بیلیم. ۲ بن استانبولی ایم؛ کوزل ترکیجہ بیلیم. ۳ او دکانجی نه صاتار؟ — او (مرقوم*) کویلولره و شهرلیلره اوزوم، شکر و قهوه صاتار. کویلرده و شهرلرده بویله بر چوق دکانلر و دکانجیلر واردر. ۴ بقال! بکشا ۲۰ یارہلق اکمک، ۱۰ پارہلق پینیر، ۱۵ پارہلق اوزوم و ۲ غروشلق شکر ویر. ۵ بکشا بش غروشلق کاغد ویر. ۶ بو کاغد صاریجه در. ۶ طولزلق نزده در؟ — بوراده در. ۷ کومورجینک دکاننده کومور یوقدر، کومورجیلک تیز بر صنعت (sana-at) دکلدر. ۸ پارہسز میسین؟ دوستسز سین (پارہسز آدمک دوستی یوقدر). ۹ سن چوق عقلی بر آدم سین؛ سنده عقل وار، لکن خدمتکارک عقلسز در. ۱۰ پینیرجی کیم در و دمیرجی کیمدر؟ — اونلر بنم دوستلرم در (دوستم درلر).

درس ۱۰ Lesson 10.

Interrogative and Indefinite Pronouns.

تعلیم ۲۰ Exercise 20.

1. Who are these children? — They are the children of some of the workmen who are there. Are they all boys? — No, sir, some [of them] are boys, others (some ones) girls. Some of the pens which I have are better than yours; but those of your brother are all good. 3. How much money have you? — My purse is full of money. With what kind of money is it full? — It is full partly (some) of gold and partly (some) silver money. 4. Which of these fruits are unripe and which ripe? — Except the cherries and mulberries the apples, pears and all other fruits are unripe. 5. How are your relations with each other, are they good? — Relations between us are always good, they have never been bad. 6. What have you in the

* *Mérqoum* for 'he', in correct language § 678.

house? — I have a silk handkerchief. 7. How are the sick students? — Though some of them are well, yet others are not at all well.

ترجمه ۲۱ Translation 21.

۱ چوقوقلارڭ قاچ درسی وار در؟ — اونلارڭ هرکون بش درسی وار در. ۲ بو طاغلرده بر چوق (چوق) خیرسیزلر وار در. ۳ جناب الله (Jénabî Allah) بوتون انسانلارڭ پدری در. ۴ اوناصل بر کنجدر — بعض دفعه ایلی و بعض دفعه کوتو بر آدمدر. ۵ «هرشینڭ بر وقتی وار» هرشینڭ بر یری وار. ۶ یوسف افندی ایله کیم وار ایدی؟ — کندی قاریسی و طورونلرندن بعضیلری (وار ایدی). ۷ اوراده ایکی خیرسیز وار ایدی: بری بر طرفنده دیگرری اولبر طرفنده. ۸ بو کون ماریام و آنا بوراده می درلر؟ — هیچ بریسی بوراده دکلدرد. ۹ بو کویده سنڭ هیچ دوستڭ وار می؟ (سنڭ بو کویده دوستڭ وار میدر؟). — اوت، بو کویده کی زنکین فاملیلاردن بعضیلری دوستم درلر. ۱۰ نجیبه نڭ ییاغ بر کلی وار می؟ — خیر، فقط قیرمیزی بر کلی وار در. ۱۱ بو مملکتده چوق جامع و کلیسه لر وار می؟ — اوت افندم، هر کویده و شهرده بعض کلیسه لر و جامع لر وار در.

Lesson 11. درس ۱۱

Numeral Adjectives. اسماء اعداد

ism name, noun: Ar. pl. أسماء ésmâ names, nouns.

adéd number: Ar. pl. adad اعداد adad numbers.

Adadî aslıyé اعداد اصلیه Cardinal Numbers

Adadî tévziyiye اعداد توزیعیه Distributive »

Adadî késriyé اعداد کسریه Fractional »

Adadî vasfiyé اعداد وصفیه Ordinal »

Note. For the sum of 100000 piastres in financial circles the word *yûk* 'load' is used. In English there are two similar words: Plum, which was used for the sum of £ 100000 sterling (now obsolete); and Lac, Lack, in India is equal to the sum of 100,000 rupees. A lac of rupees is equal to £ 6,666/13/4 sterling, as the rupee now equals 1/6. One hundred lacs, or 10,000,000 of rupees, make a Crore.

تعلیم ۲۲ Exercise 22. صفحه ۹۲ p. 92.

1. How old are you? — I am thirty years old. How old is your brother? — He is thirty seven years old; he was born in 1863 (the 1863th year of Christ). 2. There are forty head of cattle in our stable; there are ten head of horses, a hundred head of sheep, 50 (head of) cows in the meadow, and we have three or four hundred (head of) goats in the herds. 3. In (this) the year (of) 1902 there were in the city of Merzifoun 1179 (pieces of) shops, 35 ovens, 15 inns, 14 mills (*dâyirman*, commonly pronounced as *dâyirmên*), 3091 vineyards, 1128 fields, 139 gardens, 1 meadow, 45 mosques, 26 schools, 114 fountains, 3210 houses and 5 churches. 4. In the (this) year 1902 there were 240 male and 160 female students in Anatolia College. 5. I wrote three (pieces of) petitions and two letters. 6. I have four maps. 7. There are a hundred years in a century, 365 days in a year, 24 hours in a day, 60 minutes in an hour and 60 seconds in a minute. 8. A hundred is composed of ten times ten; ten times ten makes a hundred. 9. 1,050,934; 687,495; 2,340,678.

ترجمه ۲۳ Translation 23.

۱ بر اوقه درت یوز درهم در (۴۰۰) ؛ بر باطمان آلتی اوقه در .
 ۲ پدرم یتیمش یاشینده در ، والدهم ۶۲ ، برادرم ۴۰ یاشینده در .
 ۳ ۲۰۰ دانه یومورطه ، ۵۰۰ دانه جويز ، ۵۰ اوقه الما و اوچ باطمان
 آرمود آل . ۴ او کتابک اسمی نه در ؟ یک بر کیجه در . ۵ الحمراء
 سراینک ۹۹۹ پنچیرهسی وار (ایدی) . ۶ بوراده ایکی طاقم روبا
 (clothes) وار در . ۷ اوراده ایکی جنس مندیل وار ایدی : بری مانی
 (ماوی) و اولبری سیاه . (اوراده بری ماوی و دیکری سیاه ایکی جنس
 مندیل وار ایدی) . ۸ بو قوماشک (cloth) اوچ قاتی وار در . ۹ بانقه ده
 قیرق یوک پاره وار ایدی . ۱۰ بزم اوچ دوزینه قورشون قلم وار در .

اون ايکي دوزينه بر غروسه ياپار (ايدر). ۱۱ قوندوراجينک اوڭ
چيفت قوندوراسي وار. ۱۲ قاچ پاره بر غروش ايدر؟

درس ۱۲ Lesson 12.

Numeral Adjectives. (Continued.) اسماء اعداد

تعليم ۲۴ Exercise 24. p. 99. صحيفه ۹۹

1. [The city of] Constantinople was taken in the 1453th year of our Lord, on the 29th of May N. S.: this date corresponds to the 20th of Jémazil Evvel of the year 857 of the Hijrét.
2. What is the date [of] to-day? It is the 22th Dec., 1900, new Style, and the 9th Dec. old style: to-day is Qaraqish (mid-winter, according to the popular reckoning). 3. Four and forty is equal to fortyfour. 4. What o'clock is it? — It is four according to European time and half past eleven according to Turkish time. 5. My younger brother is the first in the class. What is your place? — I am the third in the class. 6. How much do I owe you? (How much am I in your debt?) — You owe me one Turkish pound and a quarter of a pound and three quarters of a Méjidiyé. 7. This year Ramazan meets (correspond with) the first day of December. 8. Half of the loaf (bread) is too little for me, and the whole is too much. 9. Give (to) the children a present of three piastres each. 10. Three parts (fourths) of the world is water, and one [fourth] land.

ترجمه ۲۵ Translation 25.

۱ انسان سنه نك دوردنجي آي در، تشرين اول اوننجيسي و كانون
اول اون ايکينجيسي در. ۲ مرقوم آلتش ياشينده در، پدرم دخي
آلتش سکز ياشينده در. ۳ هر برينه اوز غروش وير. اول چوجوقلر
هر برينه بشر غروش وير. ۴ بر پاره غروشك قيرق پايده بريدر. بر آي
سنه نك اون ايکي جزوده بري در. ۵ آلتيشر آلتيشر كليكيڭ (۲۱۳٪).
سنه نك اورتە سنده. ۶ يوزده آلتی (6 ٪ = ۶۰ ٪). بيكده الی
(۰.۰۵ ٪ = ۰.۰۵۰۰). ۷ يکيرمينجي عصرک اوچنجي سنه سنده يز.
۸ علی ایی بر آدم میدر؟ — خير افندم، وقتك بش حصه ده دوردینی

محبسده (mahbésdè) . گچیریر (وقتینک بشده دوردی محبسده در) .
 ۹ ساعت اون ایکیده یاخود اون ایکی به چیرک قاله بوراده یم .
 ۱۰ کیلیکیانک صوگ حکمداری (kâlûmdar = قرالی qral) آلتینجی
 لئون ۱۳۹۳ سنه سنده تشرین ثانینک اون طقوزنده آلتمش یاشنده اوله رق
 (عمرینک ۶۰ نجی یاشینده = سنده sinnindè) پاریسده وفات ایتدی .

درس ۱۳ Lesson 13.

Degrees of Comparison. درجات وصف

Vasf, sîfèt Adjective: Ar. pl. صفات *sîfat*. وصف 'صفت

Ismi Tafzîl Adjective in the comparative and superlative degrees. اسم تفضیل

jûzi Partial. جزوی

kûlli Total. کلی

Ismi Tafzîli Jûzi The Comparative degree. اسم تفضیل جزوی

Ismi Tafzîli Kûlli The Superlative » اسم تفضیل کلی

Déréjé degree: Ar. pl. درجات *déréjat*. درجه

Déréjatî vasf The degrees of Adjectives. درجات وصف

تعلیم Exercise 26. ۱۰۳ ص p. 103.

1. Who is Mr. Aaron? — He is one of my truest friends.
 2. Which is the heaviest metal? — The metals are not all equal in heaviness¹: platinum is the heaviest; but the most useful one is iron; the latter is lighter than the former. 3. Is that vinegar good? — No, sir, it is sweeter than honey. Have you better than this? — Yes, sir, the red vinegar which we have is much better than yours. 4. Who is your best friend? — It is Mr. Henry, the eldest son of my uncle. 5. Who is the oldest among you? — The oldest and the richest among us is Mr. Lucas (*Noori*). 6. The cat in comparison with the mouse is a lion, but compared with the lion is a mouse. 7. He went to a city as far away as Bagdad. 8. My stature is as tall as yours. 9. He has a pen as small as a finger. 10. They have a (piece of) paper as big as a hand. 11. Yesterday was the coldest day of the week, but it was not colder than those of the previous weeks.

¹ Correct the text: مددلهر آغیرلقدّه هپ بر دکلدلر

Translation 27. ترجمه ۲۷

۱ نوری افندی بدن اوزون ايسه ده صنفنده اڭ ايسی دکلدر.
 ۲ بوکون دونکیندن صوغوقدر (دوندن صوغوقدر). ۳ دمیر طاشدن
 آغیردر ۴۰ (آلتون) آلتین کوموشدن دها قیمتی در. لکن دمیر دنیاده کی
 (دنیاده بولوتان) معدنلرڭ اڭ فائده لیسیدر. ۴ هانکیسی دها خفیف
 در: بر اوقه یون (یولڭ) می 'یوخسه بر اوقه قورشون می؟ — البته
 بر اوقه یون بر اوقه قورشون قدر خفیف در. ۵ بیچاڭڭ بنمکی قدر
 کسکین ايسه ده 'بنمکی قدر اوزون دکلدر. ۶ بوکنج افندی کندی
 دوستندن زیاده کیفلی در. ۷ کچن هفته سنه نڭ اڭ فنا هفته سی ایدی
 چوق صوغوق ایدی. ۸ یوسف افندی نه چشید بر آدم در. — چوق
 ابی و فائده لی بر آدمدر. ۹ شو طاع مملکتڭ دیگر طاغلرندن
 یوکسکدر. ۱۰ هانری زنکیندر 'حسن دها زنکیندر 'عالی ايسه
 حمله سندن زنکیندر. (هپیسیندن زنکیندر).

Lesson 14. درس ۱۴

Noun with Preposition. حرف جر ايله اسم

حرکت *harékét* motion. استقرار *istiqlar, sükûn* location, rest.

حرف *harf* letter; particle: *harfî jêrr* preposition.

Exercise 28. تعلیم ۲۸ p. 108 ص ۱۰۸

1. Out of the room; **outside the room; **inside the room (in the room); **at the door of the room; *to the door of the room. 2. Near the vineyard; near the house; with the hand; with the foot; with his hand; with the foot; with my foot; with his foot. 3. With the eye; with my eye; with your eye; with his eye. 4. **Inside the forest; **in the forest; *to the (inside of) the forest; to the forest; from the forest. 5. For the tree; for his tree; for my book; for his book. 6. **On

* motion. ** location or rest.

the back of my books there are nice golden (gilt) letters. *Write these words in[to] your book. 7. *Put your hand on me. **Your hand is on me. 8. **The bird is on the tree. *The bird alighted on the tree. 9. *Put the cup into the water. *The cup is in the water. 10. For their cups.

ترجمہ ۲۹ Translation 29.

طاغله طوغرى (دوغرى) : طاغلده ** طاغلرك ياننده **. طاغلرك يانينه *. ۲ قاپودن : قاپونك يانينه * قاپينك ياننده **: قاپي ايله ؛ قاپي ايجون . ۳ بنم ايجون ، اونك ايجون ؛ سنك كبي ، اونلر كبي ، بنم ايله = بنمله ، اونك ايله = اونكله . ۴ سيواسه قدر (سيواس قدر اوزاق) . لوندره قدر (لودره قدر اوزاق) ، بوكونه قدر . ۵ [اوراده] بزدن ماعدا (بزدن باشقه) كيسه يوقدر **. ۶ كيسه كده نه وار ** ؟ — اون پاره دن ماعدا كيسه مده برشى يوقدر **. ۷ ياريندن صوركه ساعت اون بر بوچوقده كل . ۸ مرقوم بابامدن اون كون اول كيتدى . ۹ آراگيزده (ايچيگيزده) بر خيرسيز واردر **. ۱۰ آراميزه كل . (ايچميزه كل) .

درس ۱۵ Lesson 15.

The Substantive Verb. (Continued.)

تعليم ۳۰ Exercise 30. p. 113 ص ۱۱۳

1. Which is the merrier (merry), Leon or his brother Hassan? — Leon is merrier than Hassan his brother, but Hassan is a very sober and serious boy. 2. All that we have is four piastres, we have not one para more. 3. Though the lion is the strongest animal in the land, yet he is very cruel (*zalim*). 4. Although our horse is younger than your white horse, yet he is not stronger than he. 5. Which language is the easier, Turkish or English? — Turkish is as easy as English, it is not harder than it; but they say that Russian is harder. 6. If you have not any paper, buy some from me. — Thank you; though I have not any paper, yet I will not buy from anyone. 7. «If you have money, everybody is your friend, if you have not money, everybody is your enemy.» 8. If a friend's friend is a friend, then one's friend's enemy is an enemy; the friend of

the enemy is an enemy and the enemy of the enemy is a friend.
9. Have you the books? — Though we have not the books, yet we have the pens.

ترجمه ۳۱ Translation 31.

۱ المار طاتلی در؛ آرمودلر دها طاتلی در؛ اوزوملر اڭ طاتلی در.
۲ سیزڭ خدمتچی قیز غیرتلی ایسه ده، بزم قونشو^۱ قادین اوندن چالیشقان
ایمش. ۳ صادق افندی زنکین بر آدم ایسه ده ای بر اسسی یوق ایمش
(یوغیمش). ۴ نوریه خانیم شهرده بولونان^۲ اڭ کوزل قیز در، لکن
خسته در. ۵ اڭ کوتلی آدمڭ قوتی فیلڭ قوتیدن (فیلڭ کیندن)
پک آز در. ۶ بن سنڭ قدر اوزون ایسه مده، برادریم آرسلان سنڭ
قدر اوزون دکلدرد. ۷ سیزڭ میوه گز بزمکی قدر تازه میدرد؟ — اوت
افندم سیزڭکی قدر تازه ایسه ده پک آز در. ۸ بیچاڭڭ بنمکی قدر
اوزون ایسه ده بنمکی قدر کسکین دکلدرد.

Lesson 16. درس ۱۶

The Infinitive of Verbs. مصدر

Reading Exercise. (۱) تعلیم قرائت

The Story of the Cat and the Camel.

One day the Camel, while going with a heavy burden on his back, met the Cat. The Cat arching his back said to the Camel:

The Cat: — Good luck (prosperous journey) Brother Camel! whither away like this?

The Camel: — Thank you (I commit you to the charge of God)! But how (who says that) can I be your brother; where are you (so low)?, where am I (so high)?

¹ Correct the text as my neighbour woman.

² bouldounan found, dwelling.

The Cat: — There is no doubt about it, of course I am your brother. Look here! Have I not a hunchback as big and as large as yours?

The Camel: — Perhaps! But I wonder if it is as strong as mine?

The Cat: — Bah! What a silly thing to say! I wonder if you refer to that little thing on your back, the size of a fist.

The Camel: — But look well, is not this burden too big for you?

The Cat: — Don't talk nonsense! Give it to me, lazy fellow!

The Camel: — Very well, come a little nearer, hoop po loo! said the Camel and loaded¹ the burden on the back of the Cat.

The Cat: — O dear! O dear! O dear! How heavy it is, it is all up with me; alas, alas, alas!

The Camel: — See (behold)! you have got your punishment; go and learn to speak big words.

The Moral: — Eat big mouthfuls, don't speak big words.

درس ۱۷ Lesson 17.

Primitive and Derivative Verbs.

مصدر *masdar* Infinitive. فعل *feel, fiyl* Verb.

متعدی *mûteâd'di* Transitive. لازم *lazim* Intransitive.

تصییری *mûteâddi'yi tasyiri* Causal or Causative Verb.

مجهول *méjhoul* Passive. مطاوع *mûtavi* Reflexive.

مشارکت *mûsharékét* Reciprocal. حدث *hadés* Action.

مجرد *mûjérréd* Simple. مزیدیه *mézeedûnfihî* Derivative.

حروف زائده *houroufou zayidé, zayid harflar* Servile letters.

بنا *bina* Voice (of the verb). باب *bab, vézn* Measure.

اصليه *maddé, maddéyi asliyé* The root.

فعل اقتداری *feeli iqtidari* Potentia-
tial verb.

فعل تعجیل *feeli tajil* Accelera-
tive verb.

¹ loaded for leaded in the text (No. 21 in the Notes).

تعلیم ۳۲ Exercise 32.

باب ۱ Measure 1.

Oqoutmaq (Transitive and Causal).

۱۲۱ ص p. 121.

Prim. Infinitive مجرد مصدر	Root ماده	Derivative Infinitive مزید فی مصدر	Voice بنا	Meaning معنا Mana
To sit اوپورمق	اوپور	اوپورمق	Tr.	To make to sit, set, seat.
To look باقمق	باق	باقمق	»	To make to look.
To wash یقامق	یقا	یقامق	Caus.	To cause to wash.
To speak سویلمک	سویله	سویلمک	»	To cause to speak.
To carpet دوشمک	دوشه	دوشمک	»	To cause to be carpeted.
To call چایمق	چایر	چایمق	»	To cause to call.
To begin باشلامق	باشلا	باشلامق	»	To cause to begin.
To dig قازمق	قازی	قازمق	»	To cause to dig.
To seek آرامق	آرا	آرامق	»	To cause to seek.
To sharpen یلمک	یله	یلمک	»	To cause to sharpen.

يوكلمك To load	Tr.	يوكله	yúklémék	Caus.	To cause to load.
ديڭلمك To listen	»	ديڭله	dinlémék	»	To cause to listen.

آقنىق To flow	Int.	آق	aqıtnaq	Tr.	To make to flow.
صیچرانق To jump	»	صیچرا	sichratmaq	»	To let jump.
اریكك To be melted	»	اری	éritmék	»	To let melt, fuse.
اوشرىمك To feel cold	Tr.	اوشو	úshútmék	»	To catch cold.
صوغومق To become cool	»	صوغو	sovoutmaq	»	To make cool.
قوشمق To have a smell	»	قوش	qoqoutmaq	»	To make smell.
اويومق To sleep	»	اويو	ouyoutmaq	»	To make sleep.
ياشامق To live	»	ياشا	yashatmaq	»	To make live.
آغلا To weep	»	آغلا	aghatmaq	»	To make weep.

Note: 1. The radical ending *-t* is changed into *d* when followed by a vowel; as: *Oqout-maq, oqou-doulmaq, oqou-dour, oqou-dajaq, oqou-dayim, oqout-dou.*

2. *t*, = transitive, *i*, = intransitive, *p*, = passive, *c*, = causal, *r*, = reciprocal, *rp*, = reflexive or passive,

تعلیم Exercise 33.

Yazdıрмаق يازديرمتق (Transitive and Causal).

۲ باب Measure 2.

p. 122. ص ۱۲۲

Prim. Infinitive	Derivative Infinitive		Meaning
اولمك. t.	اولدورمك. t.	öldürmek ¹	To put to death, to kill.
اويانق. t.	اويانديرمتق. t.	uyandırmaq	To awaken.
آچمق. t.	آچديرمتق. c.	açdırmak	To cause to open.
يازمتق. t.	يازديرمتق. c.	yazdırmak	To cause to write.
كزمتق. t.	كزديرمتق. t.	gêzdirmek	To let walk about.
كولمك. t.	كولدورمك. t.	güldürmek ¹	To let laugh.
اوصانق. t.	اوصانديرمتق. t.	osandırmaq	To make tired of.
اوتانق. t.	اوتانديرمتق. t.	outandırmaq	To make feel ashamed.
اينمك. t.	اينديرمتق. t.	éndirmek	To take down.
ينمك. t.	ينديرمتق. t.	bindirmek	To make ride.
اولنمك. t.	اولنديرمك. t.	évléndirmek	To make marry.
چالشمق. t.	چالشيديرمتق. t.	chalışdırmak	To make work.
بولمق. t.	بولنديرمق. c.	bouldourmaq ¹	To cause to find.
يلمك. t.	يلنديرمك. c.	bıldirmek	To cause to know.
آلمق. t.	آلنديرمق. c.	aldırmak	To cause to take.
ويرمك. t.	ويرنديرمك. c.	vérdirmek	To cause to give.
سومك. t.	سوديرمتق. c.	sévdirmek	To cause to love.
كسمك. t.	كسديرمك. c.	késdirmek	To cause to cut.

¹ If *ésré* or *ی* as a grammatical ending follows an *ôtré* sound (*ou, û, ô*), then instead of reading it *-t-*, *-ê-* it is read as *ou, û*. See page 13 of the Key.

٣٤ تعليم Exercise 34.

Ichîrmék ايجيرمك (Transitive and Causal).

٣ باب Measure 3.

١٢٣ ص p. 123.

Prim. Infinitive	Derivative Infinitive		Meaning
طوغمق. <i>i.</i>	طوغورمق. <i>t.</i>	<i>doghourmaq</i>	To give birth.
پیشمك. <i>i.</i>	پیشیرمك. <i>t.</i>	<i>pishîrmék</i>	To cook.
ايچمك. <i>t.</i>	ايچيرمك. <i>c.</i>	<i>ichîrmék</i>	To give to drink.
اوچمق. <i>i.</i>	اوچورمق. <i>t.</i>	<i>ouchourmaq</i>	To let fly.
ياتق. <i>i.</i>	ياتيرمق. <i>t.</i>	<i>yatîrmaq</i>	To lay down.
آرتق. <i>i.</i>	آرتيرمق. <i>t.</i>	<i>artîrmaq</i>	To make to increase.
باتق. <i>i.</i>	باتيرمق. <i>t.</i>	<i>batîrmaq</i>	To make to sink.
چيغمق. <i>i.</i>	چيقارمق. <i>t.</i>	<i>chiqarmaq</i>	To raise.
دوشمك. <i>i.</i>	دوشورمك. <i>t.</i>	<i>dûshûrmék</i>	To make to fall.
شاشمق. <i>i.</i>	شاشيرمق. <i>t.</i>	<i>shashîrmaq</i>	To be confused.
يتمك. <i>i.</i>	يتيرمك. <i>t.</i>	<i>bitîrmék</i>	To finish.
طاشمق. <i>i.</i>	طاشيرمق. <i>t.</i>	<i>tashîrmaq</i>	To make to run over
دويتمق. <i>i.</i>	دويورمق. <i>t.</i>	<i>douyourmaq</i>	To make to hear.
طويتمق. <i>i.</i>	طويومق. <i>t.</i>	<i>doyourmaq</i>	To make to satisfy.
قاجمق. <i>i.</i>	قاجيرمق. <i>t.</i>	<i>qachîrmaq</i>	To make to run away.
كچمك. <i>i.</i>	كچيرمك. <i>t.</i>	<i>géchîrmék</i>	To make to pass.
يتمك. <i>i.</i>	يتيرمك. <i>t.</i>	<i>yitîrmék</i>	To lose.

تعلیم Exercise 35.

Taranmaq طارائق (Reflexive, Passive).

Meas. 4. باب ۷

p. 124. ص ۱۲۷

Prim. Infinitive	Derivative Infinitive		Meaning
t. طارائق	rp. طارائق	taranmaq	To comb oneself, to be combed.
t. اورئک	rp. اورئوئک	êrtânmeê	To cover oneself, to be covered.
t. اووقئ	rp. اووقئ	oqounmaq	To be read.
t. بولئ	rp. بولئ	boulounmaq	To be found.
t. چالئ	rp. چالئ	chalînmaq	To be stolen.
t. دوکک	rp. دوکک	dêdkûlmêk	To be spilt. ^{mayyapnaw} _{mayyapnaw}
t. دوکک	rp. دوکک	dêdyûlmêk	To be beaten, pounded.
t. صویق	rp. صویق	soyoulmaq	To undress oneself, to be stripped.
t. قیلئ	rp. قیلئ	qîlînmaq	To be performed.
t. طیقاق	rp. طیقاق	tîqanmaq	To be stopped.
i. کزئک	rp. کزئک	gêzinmeê	To take a walk.
t. ییقاق	rp. ییقاق	yîyqanmaq	To wash oneself, to be washed.
i. باقئ	rp. باقئ	baqînmaq	To look about.
t. سولک	rp. سولک	sêvînmeê	To rejoice. / ^{freue}
t. دایاق	rp. دایاق	dayanmaq	To lean against.
t. سولئک	rp. سولئک	sêdyûlmêk	To be spoken.

٣٦ تعليم Exercise 36.

5. *Yazılmaq* يازيلمق (Passive).

• باب Meas. 5.

١٢٥ ص p. 125.

١ يازيلمق *yazılmaq*, كسيلمك *késilmék*, ويريلمك *vérilmék*,
 كيديلمك *gıdılmék*, ٢ قيريلمق *qırılmaq*, وورولمق *vouroulmaq*, سويلمك *sévlímék*.
 ٣ چاغريلمق *chaghrılmaq*, ايجيلمك *ichilmék*, آچيلمق *achılmaq*. ٤ باقيلمق *baqılmaq*,
 اوطورولمق *otouroulmaq*, بينيلمك *binilmék*. ٥ بوزولمق *bozoulmaq*,
 ٦ كورولمك *gêrûlmék*, بوورولمق *bouyroulmaq*, ديكيلمك *dikilmék*.

٣٧ تعليم Exercise 37.

6. *Gêrûshmek* كوروشمك (Reciprocal).

• باب Meas. 6.

١٢٥ ص p. 125.

١ ووروشمق *vouroushmaq*, كوروشمك *gêrûshmek*, اغلاشمق *aghlashmaq*,
 ٢ كولوشمك *gûlûshmek*, دورتوشمك *dûrtûshmek*, ٣ بولوشمق *bouloushmaq*,
 سويشمك *sévlîshmek*, اويناشمق *oynashmaq*. ٤ بوزوشمق *bozoushmaq*.

تعليم قرائت Reading Exercise.

The Divisions of Turkey. ممالك محروسه شاهانه ك تقسيمارى

The Imperial Protected Countries (*i. e.* Turkey) are divided into provinces (*vilayét*), the provinces into counties (*liva, san-jag*), the counties into districts (*qaza*) and the districts into sub-districts (*nahiyé*) and the sub-districts into villages (*qaryé, kéoy*).

The person who is responsible for the province is the Governor General (*vali*), one who is responsible for the county is the Governor (*mûtésarrif*), one who is responsible for the districts is the Lieutenant Governor (*qaymaqam*), one who is responsible for the sub-district is the Múdir and those who are responsible for the villages are the bailiff courts and bailiff (*ikhtiyar méjlisi, moukhtar*).

Turkey is divided into 29 provinces, 6 of which are in Europe, 21 in Asia, 1 in Africa and one too is in the Mediterranean.

درس ۱۸ Lesson 18.

Compound Verbs.

Formed by using Nouns with Auxiliary Verbs.

تعلیم ۳۸ Exercise 38.

To grant.	کرم بویورمق	کرم قیلیمق	کرم ایلممک	کرم ایتمک
To request.	» رجا	» رجا	» رجا	» رجا
To invent.	» ایجاد	» ایجاد	» —	» ایجاد
To visit.	» تشریف	» تشریف	» تشریف	» تشریف
To make glad.	» شاذ	» شاذ	» شاذ	» شاذ
To change.	» تبدیل	» تبدیل	» تبدیل	» تبدیل
To depart.	» عزیمت	» عزیمت	» عزیمت	» عزیمت
To return.	» عودت	» عودت	» عودت	» عودت
To teach.	تعلیم اینتدیرمک	» تعلیم	» تعلیم	» تعلیم
To translate.	» ترجمه	» ترجمه	» ترجمه	» ترجمه
To appear.			» ظهور	» ظهور
To build.	»	» بنا اولونمق	» بنا	» بنا
To preach.	»	»	» وعظ	» وعظ
To make blind.	»		» کور	» کور
To keep etc.	حفظ اینتدیرمک	حفظ اولونمق	حفظ ایلممک	حفظ ایتمک
To endeavour etc.	» غیرت	» غیرت	» غیرت	» غیرت
To make a present etc.	» هدیه	» هدیه	» هدیه	» هدیه

Verbs derived from Nouns and Adjectives.

Meanings.	Causal.	Intr., Passive.	Transitive.	Noun, Adj.
To hunt etc.	آولانمق	آولانمق	آولامق	آو
To seal . . .	مهرلتمک	مهرلتمک	مهرلهمک	مهر
To prepare . . .	حاضرلایمق	حاضرلایمق	حاضرلامق	حاضر

Meanings.	Causal.	Intr., Passive.	Trans- sitive.	Noun, Adj.
To fold . . .	قاتلاقی	قاتلاغی	قاتلامق	قات
To cut into pieces	پاره لئیمک	پاره لئیمک	پاره له مک	پاره
	پارچه لاتی	پارچه لاتی	پارچه لامق	پارچه
To gather <i>پهین, له, انجماند</i>	طوپلاقی	طوپلاقی	طوپلامق	طوپ
To pass the winter	قیشلاقی	قیشلاقی	قیشلامق	قیش
To pass the autumn	کوزلیمک	کوزلیمک	کوز له مک	کوز
To stone . . .	طاشلاقی	طاشلاقی	طاشلامق	طاش
To grease	یاغلاقی	یاغلاقی	یاغلامق	یاغ
To bind	باغلاقی	باغلاقی	باغلامق	باغ
To salt	طوزلاقی	طوزلاقی	طوزلامق	طوز
To cover with paper	کاغذلاقی	کاغذلاقی	کاغذلامق	کاغذ
To stamp	پوللاقی	پوللاقی	پوللامق	پول
To be worn	اسکیمک	اسکیمک	اسکیمک	اسکی
To become dry	قورونقی	قورونقی	قورونقی	قورو
To abandon	بوشالتمق	بوشالتمق	بوشلامق	بوش
To resemble	بکزنمک	بکزنمک	بکزنمک	بکزر
To be sour <i>تند, ترش</i>	اکشیلیمک	اکشیلیمک	اکشیمک	اکش
To grow young	کنجلیتمک	کنجلیتمک	کنجلیتمک	کنج
To divide . . .	پایلاقی	پایلاقی	پایلاشمق	پای
To hug <i>نیچرمان</i>	قوجاقلاتی	قوجاقلاتی	قوجاقلامق	قوجاق
To touch . . .	التمک	التمک	اللمک	ال
To be harder	کوچلیمک	کوچلیمک	کوچلیمک	کوچ
To grow larger	ایریتیمک	ایریتیمک	ایریتیمک	ایری
To grow smaller	کوچولیمک	کوچولیمک	کوچولیمک	کوچوک
To grow red	قیزیللاقی	قیزیشمق	قیزدیرمق	قیزیل
To become green	یشیلنمک	یشرمک	یشرمک	یشیل

Potential and Accelerative Verbs.

Exercise 40. تعلیم ۴۰

Infinitive.	Potential verb.	Negative form.	Accelerative verb.	Meanings.
كلمك	كله ييلمك	كله مه مك	كلي ويرمك	To come ...
كورمك	كوره ييلمك	كوره مه مك	كوري ويرمك	To see ...
قيرمق	قيره ييلمك	قيره مامق	قيري ويرمك	To break ...
وورمق	ووره ييلمك	ووره مامق	ووري ويرمك	To strike.
آچمق	آچه ييلمك	آچه مامق	آچی ويرمك	To open.
ايچمك	ايچه ييلمك	ايچه مه مك	ايچی ويرمك	To drink.
دوكمك	دوکه ييلمك	دوکه مه مك	دوکی ويرمك	To pour.
دوكمك	دوکه ييلمك	دوکه مه مك	دوکی ويرمك	To beat.
كسديرمك	كسديره ييلمك	كسديره مه مك	كسدیری ويرمك	To let cut.
كوسترمك	كوستره ييلمك	كوستره مه مك	كوستری ويرمك	To show.
اورتونمك	اورتونه ييلمك	اورتونه مه مك	اورتونوی ويرمك	To cover oneself.
كچيرمك	كچيره ييلمك	كچيره مه مك	كچیری ويرمك	To let pass.
سويلتمك	سويلده ييلمك	سويلده مه مك	سويله دی ويرمك	To let speak.
وعظ ايتمك	وعظ ايده ييلمك	وعظ ايده مه مك	وعظ ايدي ويرمك	To preach.
ترجمه ايتمك	ترجمه ايده ييلمك	ترجمه ايده مه مك	ترجمه ايدي ويرمك	To translate.
هديه اولونمق	هديه اولونه »	هديه اولونه مامق	هديه اولونی ويرمك	To be presented.
آلامق		آلامق	آلامی ويرمك	Not to take.
باشلامق	باشلاده ييلمك	باشلاده مامق	باشلادی ويرمك	To make to begin.
مهرلنديرمك	مهرله ديره ييلمك	مهرلنديره مه مك	مهرلدی ويرمك	To make to seal.
باشلامق	باشلايه ييلمك	باشلايه مامق	باشلایي ويرمك	To begin.
باشلامامق		باشلايه مامق		Not to begin.
باشلانمق	باشلانه ييلمك	باشلانه مامق	باشلانی ويرمك	To be begun.

تعليم قرائت Reading Exercise. (٣)

The Provinces ولايتلر *Vilayétler*.

The Provinces of Turkey found in the European portion [of the world] are these: Adrianople, Thessalonica, Qosova, Janina, Scutary [and] Manastir (*Monastir*).

The provinces found in the Asiatic portion [of the world] are: Hijaz (حجاز), Yémén, Bassra, Baghdad, Mousoul, *Haléb* (Aleppo), Syria, Beyrout, *Khûdavendigâr* (Broussa), *Qonya* (Iconium), *Anqaré* (Galatia), Aydin, Adana (*Cilicia*), Qastémouni, Sivas, Diyarbékir (*Tigranocerta*), Bitlis, Erzroom (*Garin*), Harpout (*Mamourétûl Aziz*), Van, Trabizond.

In the African portion [of the world]: Tripoli.

In the Mediterranean Sea: the Archipelago.

The capitals of these [provinces] are: that of the Hijaz Jiddé, that of Syria Damascus (*Sham*), that of Khûdavendigâr Broussa, that of Aydin Smyrna, that of Mamourétûl Aziz Harpoot, and the capitals of the remainder are the cities which are synonymous with the names of the provinces.

درس ١٩ Lesson 19.

The Three Formations of the Infinitives.

تعليم ٤١ Exercise 41.

1. My [object in] entering school is to learn only reading and writing. 2. My [object in] cutting this pen is for your good writing (I cut this pen that you may write well). 3. Why are you waiting the coming of your brother from the school? it still wants an hour before his returning (coming) from the school. 4. Our object in waiting for you here to-day is only to converse (*geôrûshmék*) with you. 5. My dear child, while I am not here [in my absence] I wish you to work only at your lessons. 6. What is your object in making me do this work? — My object is to make you earn money. — Well “earn, earn and give to the cauldron.” (A proverb to show that all the efforts of the human race are for the sustenance of life.) 7. Do not go to school before eating your food. Do not eat much, eat little. “To eat without working is not right at all.” (Idlers must not eat). 8. What do you do in the evenings? — I do read a book, my mother sews, my father smokes, and

my little¹ sister [too] is playing. 9. Today is the birthday of our sovereign, there is a great illumination in our city to-night.

تعلیم Exercise 42. ۴۲

۱ ویرمک آلمدن ایی در. ۲ هر یوقوشک^۱ بر اینیشی^۲ وار (énish descent, yoqoush ascent) و هر یکدیشک بر کلیشی وار یاخود هر کیتمه^۳ نك بر کلمه سی وار. ۳ بنم پدر افندی یه بر مکتوب یازمغه نیتم یوقدر؛ سنك وار می؟ ۴ ”اشکه بینمك بر عیب در اینمك^۴ ایکی عیب^۵ (یاخود اشکه بینمه سی بر عیب اینمه سی ایکی عیب). ۵ ”آغالق ویرمه ایله در ییکیتلك^۶ وورمه ایله“. ۶ روزکار پك شدتلی^۷ اسمکده (در). ۷ هانکیسی ایی در؟ توتون ایچمك می یوخسه قهوه ایچمك می؟ — هیچ بریسی ده صخته^۸ فاندملی دکلدر. ۸ او شکرله^۹ لره ایی میدرلر؟ — اوت افندم. ۹ بو دوندورمه سوددن بوزدن و لیموندن یاپیلمه در. ۱۰ بو قدح آلمانیه ده یاپه (یاپیلمه) در. ۱۱ مکتوبلری مهرله و پوسته خانه یه کوندرو. اونلری مهرله مه یی اونوته مهرله و باغلا. ۱۲ بو چوجوقلر نیچون آغلا یورلر؟ — سبینی بیلمه یوریم (یاخود بیلمه مکده یم؛ بیلیم ۳۲۸، ۳۲۱ §§). ۱۳ بنی آله دن (آلازدن) خواجه ایله کوروشمکه کیتمه. ۱۴ کندی درسنی حاضر لامغه باشلامق. ۱۵ کونلر قیصالمغه باشلادی (قیصالمقه در ۳۴۴ §).

1. From an obsolete infinitive verb یوقومق *yoqoumaq* to go up, to ascend: the third derivation یوقوش *yoqoush* ascent. 2. *énmek* to come down, to descend. 3. *énish* descent. 4. a. *ayib* shame. 5. *yigit*, *yiyit* a brave young man: *yigitlik* bravery (§ 163). 6. a. t. *shiddétli* severe, hard. 7. a. *sihhat*, *sihhét* health. 8. شکرله *shkrlh* for *شکرله* in the text, p. 189, line 18.

¹ Correct *کوچول* of the text into *کوچوک*.

درس ۲۰ Lesson 20.

The Finite Verb فعل *Feel*.

Tenses indicating the Present time of Turkish verbs:
مضارع *mûzari* the Aorist. حال *hal* the Habitual present.

Tenses indicating the Past time of the Turkish verbs:
ماضی شهودی *maziyi shouhouidi* The Categorical Preterite.

ماضی نقلی *maziyi naqli* The Dubitative Past.

Tenses indicating the Future time of the Turkish verbs:
مستقبل *mûstaqbel* Future. التزامی *iltizami* Optative.

وجوبی *vûjoubi* Necessitative. فرضیه *farziyê* Suppositive.

امر *êmr* Imperative. نهی *nêhi* Negative Imperative.

Note: In the formation of the first person pl. of the tenses Present, Aorist, Dubitative, Future and Necessitative grammatically *-iz* is added to the third person singular (p. 143, § 309); as: *séviyorouz, yazıyorouz; severiz, yazariz; sévmishiz, yazmishiz; sévéjéyiz, yazajaghiz; sévméliyiz, yazmalíyiz*. But the common people in conformity with the first person pl. of Past pronounce this *-iz, -iz* as *-ik, ikh*: *séviyoroukh, yazıyoroukh; sévérik, yazarıkh; sévmishik, yazmishikh; sévéjéyik, yazajaghikh = yaza-jayikh; sévméliyik, yazmalíyikh*.

تعلیم ۴۳ Exercise 43.

1. Tell your father to (let him) come to-day to our house.
2. Let the children go to school.
3. Try to learn your lessons well, do not remain idle (empty).
4. Now then, gentlemen, let us mount [on] the horses and go to have a ride (walk).
5. His not coming is better than his coming, send a man that he may not come.
6. Go and ask, (let us see) what o'clock it is? Is it time to go to church or not? If it is churchtime let all the students go to church.
7. Come along brothers, let us walk a little faster.
8. Change this méjidiyé, it is not good.
9. Sell a pound of grapes for 30 paras, do not sell for more than that.

ترجمه ۴۴ Translation 44.

۱. زهیه کیتمکده سیکیز؟ — دو قتوره (حکیمه) کیتمکده ایم
— نیچون دو قتوره کیتمکده سیکیز؟ — ایصیتمه طومقده ایم (یاخود

ایصیتهم وار) ' کندی حکیمه کوسترکه کیتمکهیم (کیتمه دهیم).
 ۲ بو باصمه نڭ فیاتی نه در؟ — آرشینی درت غروشه در. ۳ یاغور
 یاغمقه در، هاید اوه کیده لم و بو کونکی غزته لری اوقویالم. ۴ او
 صیغیرلرڭ اتی صاغلغه فاندلی دکل (صخّته نافع دکلدر) ' هیچ بر
 کیمسه اوندن یه مه سین. ۵ چوجوقلر نه یاغمقه درلر؟ — کتابلرینی
 اوقومقه درلر. ۶ کرم ایت خدمتجی قیزی چاغیر. ۷ بڭا بر آز قاوورمه
 و بر پارچه قیزارمه کتیر. ۸ سفره نڭ اوزه رنده بر بیچاق وار.

Note. *Sihhata nafi déyil dir*: a. *sihhat*, t. *saghliq* health.
 a. *nafi*, *faydeli* useful.

Reading Exercise. (۷) تعلیم قرائت

Dinlér vé Méz'héblér

Religions and Denominations.

The religions existing in the Protected Countries of His Majesty (*i. e.* in Turkey) are three: Islamism, Christianity and Judaism. The Moslems are divided into four denominations: Hanéfis, Hanbalis, Shafiyis and Malikis. The majority of Moslems are of the Hanéfi sect; the Turks, and some of the Kurds are Hanefis. The Persians, the Red-heads (*Qizil-bashes*), and some of the Kurds are Shafiyis. Some Arabian tribes are Hanbalis, others Malikis. In every village and city there are mosques and imams.

The Christians in Turkey also are divided into four great sects: Protestants, Catholics, Armenians and Greeks. In every Christian village and city there are churches (and) priests and preachers.

The Jews are very few: they are found only in Constantinople and in some cities of Turkey.

Note: There are two great sects of Islamism: the *Sūnnis* (orthodox سنی) and the *Shi'as* (sectary شیعه). The *Sūnnis* or Orthodox Moslems are divided into four sects, as has been mentioned. The *Shi'as* (or *Shi'ites*) introduced the practice of giving the Quran an allegorical interpretation. In their religious ideas the faith of the ancient Persians, Dualism, Gnosticism and Manichaeism are still to be traced. With some exceptions the Moslems in Persia, and the *Kizil-Bash* population in Turkey, are *Shi'as*. They do not acknowledge the three first direct Caliphs — Abū Békir, Eomér

(Omar) and Osman — as legitimate successors of Muhammed, and only acknowledge the twelve Imams. These Imams are: 1. *Ali*, the fourth caliph, who was murdered and buried at Mésh-héd Ali, otherwise called Néjéf, near Baghdad; 2. *Hassan*, poisoned and buried at Medina; 3. *Housséyin*, murdered and buried at Kérbéla, near Baghdad; 4. *Ali* (Zéynél Abidin); 5. *Méhémmed* (él Baqtr); 6. *Ja'fér* (és Sadiq), poisoned and buried at Medina; 7. *Mûsa* (él Kfâzim), poisoned and buried at Kfâzimin, near Baghdad; 8. *Ali* (ér Riza), buried at Mésh-héd Ali in Khorasan; 9. *Méhémmed* (él Jévad), buried at Kfâzimin; 10. *Ali* (én Naqi), buried at Samara, near Baghdad; 11. *Hassan* (él Askéri), buried at Kfâzimin; 12. and *Méhémmed* (él Méhdi), who disappeared in his house at Samara, and is to reappear with Christ at the end of the world as final judge. In this sense there can be no more Imams. All these 11 Imams are descendants of Ali, the first Imam and son-in-law of Muhammed.

درس ۲۱ Lesson 21.

The Present Tense *Zémanî Hal*.

زمان حال <i>Zémanî Hal</i>	The Present Tense.
حال اخباریه <i>Halî Ikhbariyé</i>	Indicative Present.
حال اقتداری <i>Halî Iqtidari</i>	Potential »
حال منفی <i>Halî Ménfi</i>	The Negative »
حال استفهامی <i>Halî Istifhami</i>	Interrogative »
حال حکایه <i>Halî Hikâyé</i>	Assertive »
حال روایت <i>Halî Rivayét</i>	Narrative »
حال شرطی <i>Halî Shartî</i>	Conditional »

تعلیم ۴۵ Exercise 45. p. 150.

1. Mr. Ahmed where are you coming from? — I am coming from school, Sir, [but] where are you coming from? — I am coming from taking a walk among the vineyards. 2. Little children! what are you doing there? — We are learning our lesson, sir, we are not sitting idle (empty, in vain § 456). — If you are working at your lessons, bravo for you! 3. Whom you are looking for? — I am looking for the waiter to send him to the market. 4. What were you doing yesterday at four o'clock? — We were doing nothing, we were hungry, we were eating. 5. It is raining very hard now: if you cannot come now, come in a little while, my work is not pressing. 6. Were you calling me? — Yes, I was calling you; come quickly and

take this letter to the post-office. 7. Where is the clerk? — He is in the office, he is working [there]. 8. Have you any news from home¹, how are those places this year? (what do you hear?) — Yes, sir, I get a letter every week from my father; (he says) the weather is very irregular; (he says) every day the weather is getting bad (spoiling)²; (he says) every day it either rains or snows.

ترجمه ۴۶ Translation 46. ص ۱۵۱ p. 151.

۱ بن اكمك يه يوريم و صوا ايچيوريم 'سن نه ياپيورسين؟ — بن ده قونيه يه كيتمكه حاضرلانييوريم. ۲ سن درسكي اوقويور ايسه گده ' آرقه داشلرك چاليشمايورلر ' تابل درلر. ۳ خير افندم ! نيچون بويله سويله-يوريسيگنز؟ نه قدر چوق چاليشيورلر ! لکن درساري چوق زور در ' دها ابي يابه مايورلر. ۴ يارين اونلر بزم اوه كلييورلر مي؟ اكر كلييورلر ايسه سويله شمسياه مي برابر كتيرسينلر. ۵ او صوسز ايدى ' سن ايسه آج سين. — خير افندم ' بنم قارينم طوقدر. ۶ بن ازميره كيتمك ايسته يوريم. سز ده اول شهري كورمك ايسته يورميسيگنز؟ ۷ بنم ايچون بر مجديه بوزه بيلرميسيگنز؟ — بوزه مايورسه مده بگا اون پاره ويره بيليرسه گنز (§ ۳۳۷) ' سوزه درت چيرك ويره بيليريم. ۸ اكمك شيمدى چوق اوجوز در ' اوقه سنى يكرمى اوچ پاره يه وير ييورلر.

تعليم قرائت Reading Exercise. (۵)

The Use of Animals.

Animals are very useful to us.

In the first place many of the animals supply our food: we eat the flesh of animals, such as cattle, calves, sheep, goats, lambs and kids; and of the birds such as the hen, goose³ (*qaz*) and duck. The flesh of game and of fish is used to make some delicious dishes.

¹ *Mémlékét* country; home.

² *bozoulmaq* to get, become bad.

³ Correct the *geese* of the text, in the Words No. 7.

From the milk of the animals such as the cow, goat, sheep and buffalo are made some delicious dishes: like coffee-with-milk, tea-with-milk, rice and milk and madzoun. Besides these butter and cheese are also made from milk. The milk of the she-ass too is much used by the [ancient Arabian and modern Turkish] physicians for the sick.

درس ۲۲ Lesson 22.

The Aorist مضارع *Mûzari*.

مضارع اخباریه	<i>Mûzari'yi Ikhbariyé</i>	Indicative Aorist.
مضارع اقتداری	<i>Mûzari'yi Iqtidari</i>	Potential »
مضارع منق	<i>Mûzari'yi Ménfi</i>	Negative »
مضارع استفهامی	<i>Mûzari'yi Istifhami</i>	Interrogative »
مضارع حکایه	<i>Mûzari'yi Hikâiyé</i>	Assertive »
مضارع روایت	<i>Mûzari'yi Rivayét</i>	Narrative »
مضارع شرطی	<i>Mûzari'yi Sharti</i>	Conditional »

تعلیم ۴۷ Exercise 47. ص ۱۰۷ p. 157.

1. At what hour does the teacher come¹ to school? — Though he comes every day at 9 o'clock according the European time, yet I don't know whether (that) he will come to-day or not; because I hear that he has a guest in his house. 2. If your teacher comes at that time, please give this book to him; but if he does not come send it back again to me. — Very well, as soon as my teacher comes, I will give your book [to him]; but if he does not come I will send it [back] to you. 3. I know Turkish. I can both read and write, but I can't speak fast; you can both read fluently (like water) and speak well. 4. I have known you since you were three years old; you used to weep incessantly² and cry and scream. 5. What a pleasant season is spring (season)! every place smiles, the trees blossom (*chichéklénir*); the roses, hyacinths and other flowers bloom and spread pleasant odours everywhere. 6. The farmers plough and sow in spring and autumn; if they do not plough and sow, they cannot have (gain) anything (in their

¹ *Têshrif étmek*, to honour; to call on, to come.

² *Hich dourmaz idin*, you never ceased, stopped.

hands) in winter. 7. "Nobody gives any property to anyone without taking the money."

Translation 48. p. 158. ص ۱۵۸ ترجمه ۴۸

۱ بن ارمنیجه بیلیریم . سن آلمانجه بیلیرسین . او رومجه بیلیر می ؟ ۲ سن بورایه کلمزدن بزی طانیاز ایدک . ۳ مالی کورمزدن پاره یی ویره م . اما اگر کورور بکه نیرسم ، پاره یی ویریریم . — پک اعلا افندم ! اوئی سزه بکندیره بیلیرسم ، امید ایدرم که اول وقت پاره سنی ویریرسیکیز . ۴ ساعت قاقده یاتارسیکیز ؟ — ساعت آلاتورقه اون ایکیده یه مکمی یریم ، و یازین ساعت اوچده یاتارسه مده قیشین ساعت برده یریم و ساعت بشده یاتاریم . بعض دفعه مسافرلم اولسه ساعت سکیزه قدر اوطورورم . ۵ بن اوپله یایمام . ارکن یریم (یرم) ارکن یاتاریم ، صباحلین ارکن قالقاریم (۴۶ §) . باشقه لر اوپورایکن (۴۳ §) بن درسی او قور یازاریم . بعض دفعه صباحک تازه هوا سنده صحراده کزه ریم . ۶ پک اعلا اوغلوم ، چوق ایی ایدرسین . ۷ آته بینه بیلیرمیسین ؟ — اوت افندم بینه بیلیریم . فقط سن بینه مزسین . ۸ بو چوجوغه نه دیرلر ؟ — بو چوجوغه نجیب دیرلر (بو چوجوغک اسمی نه در ؟ — بو چوجوغک اسمی نجیب در) .

Reading Exercise. (۶) تعلیم قرائت

The Voices of Animals.

All the animals have their own peculiar sounds, and there are especial terms to denote those sounds; for instance:

The horse whinnies (neighs), the ass brays, the cow mooes (lows), the lion roars, the bear growls, the wolf howls, the dog barks, the fox squeaks with a high voice, the sheep and goat bleat, the cat mews, the cock crows, the hen cackles, the chicken and little birds chirp (peep), the turkey gobbles, the parrot chatters, the pigeon cooes, the nightingale warbles, the duck quacks.

درس ۲۳ Lesson 23.

The Past Tenses ماضیلر *Mazilér.*

ماضی شهودی <i>Maziyi Shouhouđi</i>	Categorical Preterite.
ماضی اخباریه <i>Maziyi Ikhbariyé</i>	Indicative Past.
ماضی اقتداری <i>Maziyi Iqtidari</i>	Potential »
حکایه ماضی شهودی <i>Hikāyeyi Maziyi Shouhouđi</i>	Assertive »
ماضی شهودی شرطی <i>Maziyi Shouhouđi Sharti</i>	Conditional »
ماضی نقلی <i>Maziyi Naqli</i>	The Dubitative Past.
نقلی اخباریه <i>Naqliyi Ikhbariyé</i>	Indicative Dubitative.
نقلی اقتداری <i>Naqliyi Iqtidari</i>	Potential »
نقلی حکایه <i>Naqliyi Hikāyé</i>	Assertive »
نقلی روایت <i>Naqliyi Rivayét</i>	Narrative »
نقلی شرطی <i>Naqliyi Sharti</i>	Conditional »

تعلیم Exercise 49. p. 164. ص ۱۶۶

1. Néjib Effendi has started to-day for Constantinople.
 2. I wonder when Shakir Effendi set out, do you know? — I have heard that he went yesterday. 3. Yesterday you read your lesson very nicely. I heard about it and was very glad.
 4. How thin¹ you have grown, what is the matter with you?² — I am sick, for two days I have been suffering from malaria.
 5. What have you done, have you taken medicine? — No, I sent word to the doctor; the children have gone for him; they have looked and looked for him but could not find him; they have come back without him (*bosh*). 6. Who had swept this room? — What is the matter? — Whoever has swept it, has not swept it well at all. — Then let the maid come and sweep it over again. — Very well, sir. 7. [I hear that] my father has had a telegram from my mother; she is coming in two days. — Where had your mother been? — She had gone to Smyrna in May. 8. I have a cold³; the doctor told me to perspire⁴. I did my best to perspire⁴ but I could not after all. 9. Eat, the more you eat the more appetite you have.

1. a. ضعیف *zayif* thin. ضعیفلنمک *zayiflénmek*. 2. *dérđin né?* what is your affliction, sickness? 3. a. نوازل *névazıl*, pl. of *nézlé* cold. 4. تر *tér* perspiration, sweat ترلنمک *térlénmek* to perspire.

Translation 50. p. 165. ترجمه ۵۰

۱. باغچه ده نه دیکدی^۱؟ — اوراده بعض لعلر، پاتاتس و توماتس دیکدی. ۲. کیمک برادرده ایکی کوچوک بیچاق وار؟ ۳. دون شهرده بر آدم وورولش دیورلر. ۴. بو هفته دکیرمنده^۲ بریسی وورولش ایش^۳. ۵. واپور (یاخود گمی) نه وقت یوله چیقدی؟ — آیلک ایلک کونده یوله چیقدی. ۶. صامسون پوستهسی بو صباح بورایه ییشدی. ۷. پدرمی کوردیکزمی؟ خیر افندم، چارشیده اوکا بکله دیم ایسه ده کورمه دیم، برادریم یعقوب دون اوئی کورمش. ۸. درسکی اوکرنديکجه ده سعادتی^۴ یاخود کیفلی اولورسین (درسکی نه قدر ایی اوکرنيسهك اوقدر زیاده سعادتی اولورسون). ۹. نصیحت ایتدیکجه^۵ خصلانیور (نه قدر نصیحت ویریرسهك^۶ اولقدر خصلانیور). ۱۰. برادرک شهردن کلیرسه، کرم ایت بکا بیلدیر.

1. *dikmék* to plant; *dikmé* plant (§ 301).
2. *vourmaq* to strike, to kill. 3. دکیرمان or دکیرم.
4. a. *sé'adét* prosperity, happiness; *sa'adélli*, *sé'adélli* happy; *séadétlou* is an official title (pp. 247, 260, 460).
5. *nasihat étmék*, *nasihat vérmék* to advise. 6. a. *hîrs*, *khîrs*: *hîrs-lanmaq*, *khîrs-lanmaq*, *qîзмаق* to be angry (§ 277).

Lesson 24. درس ۲۴

The Future Tense مستقبل *Mûstaqbél.*

Mûstaqbéli Ikhbariyé Indicative Future. مستقبل اخباریه

Mûstaqbéli Hikîâyé Assertive مستقبل حکایه »

Mûstaqbéli Rivayét Narrative مستقبل روایت »

Mûstaqbéli Shartiyé Conditional مستقبل شرطی »

تعلیم ۵۱ Exercise 51. ص ۱۶۸ p. 168.

1. To-morrow we are going among the vineyards. When we see the vineyards we shall be very much delighted. 2. To-morrow is New-Year's-Day, it is the first day of January of the year 1903; the preacher will give us each a gilt top New Testament and two pictures. 3. I am going home now: where are you going? 4. We wish to go somewhere this summer with the whole family¹. — In what direction do you wish to go? 5. We intend to go to the icy and snowy mountains and the thick forests yonder; the houses are very sparse there. I think the major and the colonel too will go there with their whole families. 6. I hear that we cannot go to the forests, my father has given his word to go to another place. 7. If you can come to our house to-morrow, I will stay at home and wait for you. 8. Did you hear? Yesterday the White-Bridge fell; my brother came very near to fall into the water and be drowned. 9. Are you hungry or thirsty or sleepy?

1. *Familyaq*: *-jaq*, *-jék* is a suffix giving the meaning of 'with the whole, the whole': *évjék* with the whole house. *kédyjék* the whole village. *obajaq* with the whole clan.

ترجمه ۵۲ Translation 52. ص ۱۶۹ p. 169.

۱ یارین بزم ایله کوروشمکه کیم کله جک؟ (یارین اویمزه کیم تشریف ایده جکدر؟) — ظن ایده ریم قیزقارداشم (یاخود همشیره م) الیزا بزم زیارتیمزه کله جکدر. ۲ حضرت داود^۱ مزمورلرده "سن بکشا حیات طریقینی^۲ کوستره جکسین" دیو بویورمشدر (یاخود اظهار ایده جکسین^۳). ۳ ماری خانیم چوجوقلرینی سور (یاخود سودی) و اونلردن سویلیر. ۴ ایشیدیر ایشیتمز سکا بیلدیره جکم. ۵ باغچه لر آراسینه کیتمه یه جکسین. رخصت^۴ ویرمه یه جکم (یاخود اذنم^۴ یوقدر). ۶ طعامه^۵ (یاخود اخشام طعامنه) کیتمزدن برقاچ ساطر^۶ یازی یازه جغم^۷.

1. *Hazréti Davoud* the prophet David (§ 500). 2. *hayat tarigini* the path of life: a. *hayat* life, a. *tariq* path. 3. a. *iz-har étmék* to show; *iz-har* showing (§ 272). 4. a. *roukhsat*, *izin* permission. 5. a. *ta-am* food, meals: *édylén ta'amí* lunch, *akhsham ta'amí* supper, *sabah ta'amí* breakfast. 6. a. *satir*, t. *sira* line. 7. *yazı yazmaq* (§ 298).

۷ بوقدرینی اوگما ویرهیم می؟ — خیر افندم، اودها زیاده سنی ایسته یور.
 ۸ آننا بوقدر کیرلی بر کاغدی اوقویه بیلجکی (اوقویاجق میدر)؟
 — اوندن دها فنالرینی اوقویاییلیر. ۹ اگر ویره بیلسه ایدیم، سکا بش
 لیرا ویره جک ایدیم؛ اما ویره مم. ۱۰ زویه کیدجکدر؟ — بر آت
 بولورسه (یاخود بوله جق اولورسه) یا یایلاه کیده جکدر.

Reading Exercise. (۷) تعلیم قرائت

A Sermon of Nasr-éd-din.

The reverend Teacher Nasr-éd-din¹ was a unique preacher; a like preacher has never come and will not come at all. He never spoke a useless word in all his life, from every word of his a moral is drawn or it is laughed at heartily. If you listen now to this story you will agree with what I say.

Once the Teacher went to the mosque, mounted the pulpit, turned his face toward the congregation and spoke aloud in this way: "O people! O Moslems! do you know what wonderful things² I am to say to you to-day at this [solemn] hour?"

The congregation wondered and said: "No, Teacher, how could we know without your telling (us)³?"

The Teacher said in reply: "If you do not know what I am going to tell you, go and learn and (then) come!"

The next Friday the Teacher again begins to preach and again asks the same question. This time the congregation intending to behave wisely, all shout together, saying: "Yes, Teacher, we know, we know!"

The Teacher was very much offended at their rudeness and said: "Since you say you know (what I am about to say), then go out, let not my eye see you more," and coming down from the pulpit he departed and went away quickly (§ 286).

درس ۲۵ Lesson 25.

The Optative Tense التزامی *İltizami*.

التزامی اخباریه *İltizamiyi İkhbariyé* Indicative Optative.

التزامی حکایه *İltizamiyi Hikâiyé* Assertive »

¹ Who lived in the XV. century, in the reign of Sultan Bayézid I. and Timur-leng (Bajazet, Tamerlane) and is buried in Aq Shéhîr, in the province of Qonya. ² *nêlér* § 172. ³ § 333.

تعلیم ۵۳ Exercise 53. p. 174. ض ۱۷۲

1. Would that I had money, I would buy¹ that mansion².
 2. Come friends, let us go out and learn our lessons together: will it not be well? 3. It will be very well; let me go and get leave from the teacher and come. 4. Let me go and give some paras as alms to this poor man; would that I had money and could give some more paras: may his hearth be lighted! he is very poor. 5. I too should like to give him at least³ a few paras, but I cannot. (I have it in my heart but not in my hand). 6. If your nephew had learnt reading and writing he would by this time have made a great deal of money; but the misfortune is this that if he sees an *élif* he takes it for a beam, and if he sees a *bé* he takes it for a cup. 7. I have worked hard to-day, I am tired through writing incessantly. 8. Did you not drink water; health be to you! — May your life be long (thank you), Sir! 9. I am going to school very gladly. 10. My eyes have got tired through reading continually.

ترجمه ۵۴ Translation 54. p. 175. ص ۱۷۵

۱ اوقویه می؟ نه دیه می؟^۴ ۲ ناصل صبر ایده می؟^۴ ۳ اللری
 قیرله سی (یاخود اللری قیرله سیجه) ! ۴ درسه باشلا یلی بر کون بوشه
 کچیره دیم (درسه باشلا دیم باشلا یلی بر کون فوت ایتمه دیم)^۵.
 ۵ کاشکی بر آفرانسزجه یله ایدیم (بیلسه ایدیم) ! ۶ کاشکی کله
 ایدی^۶ (کله ایدی)^۶ ! ۷ ایی که بونی سیزه ویره دیم 'اگر ویرمش
 اولایدیم قبول ایتمه یه جک^۷ ایدک (اگر ویرسه ایدیم آلمایه جق ایدک).
 ۸ کاشکی بوراده اولای ایدی ! ۹ آرسلا نی کورمه کیده لم می؟ —
 شیمدی صیجا قدر بنده گز^۸ کیده مم . ۱۰ جناب الله^۹ سیزه اوزون عمر لر

¹ *qonmaq* to rest, to halt, to stay: the Noun of Location

is *qonaq* § 449. ² صاتون آلق ، صاتین آلق are both allowable.

³ Change even of the text to at least. ⁴ The first person singular of the Optative. *Sévêyim*, *yazâyim* is commonly pronounced *sévîyim*, *yazêyim*. Therefore are pronounced as *oqouyoum'mou*, *né déyîyim*? *sabr édîyim* etc. *Oqouyayim' mî?* *déyêyim' mî?* *sabr édêyim* etc. ⁵ a. *fêvt ét.* to miss (§ 272). ⁶ § 338. ⁷ a. *qaboul ét.* to accept (§ 272). ⁸ *béndêniz* (§ 499). ⁹ a. *Jéna'bi Allah* God.

ویرسین! ۱۱ شیمدی نه یاپیم؟ — شیمدی هیچ برشی یاپه مازسین،
 سنی چاغیرینجه یه قدر^۱ کیت او طه گده او طور. ۱۲ دعوت اولوغا دیقجه
 عوجه لر کک اوینه کیتمه مه لیسین. ۱۳ ”صوره صورده بولونور بغداد“.
 ۱۴ چالیشه چالیشه ده چاپوق اوکره نه جکسین.

Lesson 26. درس ۲۶

The Suppositive Tense (Subjunctive).

<i>Inshayiyé, Farziyé (zémânî)</i> انشائیه، فرضیه	Subjunctive.
<i>Hâlî Farziyé</i> حال فرضیه	Suppositive Present.
<i>Ménfiyi Hâlî Farziyé</i> منفی، حال فرضیه	Negative »
<i>Maziyi Farziyé</i> حکایه، فرضیه، ماضی، فرضیه	Suppositive Past.
<i>Rivayéti Farziyé</i> روایت فرضیه	Narrative Suppositive.

Exercise 55. ۱۷۸ ص p. 178. تعلیم ۵۵

1. If I come to your house, will you take me in? What do you say, may I come or may I not? 2. If I come to-morrow morning to your house, can you go with me to the doctor's? — I think I can go; but if you come to-day towards evening, then also I can go. 3. If you had bought this mansion last year, you would have bought it cheaper. 4. If they had taken hold of my hand I would not have fallen. 5. If you had ordered a cup of coffee with milk we should have gladly drunk it. 6. If Mr. Vahan comes, [please] let me know, I am upstairs. 7. Would that I had time to spare: then I would sit and talk with you. 8. If my cousin had saved² money he might have gone to Constantinople with us. 9. If you learn to read and write you may become a Bény and an Efféndi: if you do not learn you will be a porter. 10. Would that I had drunk that medicine; if I had drunk it, I should have recovered³ long ago.

Translation 56. ۱۷۹ ص p. 179. ترجمه ۵۶

۱ زهیه کیده جکدر؟ — اگر بر آت بوله جق اولورسه اورمانلره
 کیده جکدر. ۲ اگر سوقاقلرده کزمش اولسه ایدک کورونه جک ایدک.

¹ *chaghırın'jaya qadar* (§ 433). ² *para artırmaq* to save money. ³ *eyilêshmék*.

۳ دیوتی بوریہ کتیرہ بیلیرم؟ ۴ والدہ خانہ مکتوب یازسہ ک
(یازہ جق اولسہ ک) بندن سلام سویلہ ۵ اورادہ بر دقیقه دھا دورسہ
ایدک (دورہ جق اولسہ ایدک) والی پاشا ایلہ متصرف بک حضرتلرینی
کورمش اولہ جق ایدک ۶ اوزومی کتیرسہ گدہ یہ یہ مہ یہ جکم
۷ پارہ یہ احتیاجک^۱ وار ایسہ اوزوملری شہرہ کوتور و صات ۸ اکر
تاجو ماللری شیمدی کوندرسہ ایدی 'اونلری قوللاغش اولہ جق ایدم
(گوندرمش اولسہ ایدی اونلری قوللانہ ییلہ جک ایدم) ۹ ظن ایدہ رم
کہ اکر اونلر بورادہ اولش اولسہ ل ایدی 'بورادہ صاتہ ییلر ایدک
۱۰ قلمکزی بر دقیقه ایچون آلسہم داریلیرمیسیکیز؟ — خیر افندم
ایستہ دیکیکیز قدر استعمال ایدہ ییلیرمیسیکیز^۲ (قوللاناییلیرمیسیکیز)
۱۱ مرقوم^۳ کوچوک قارداشنی برابر کتیرسین می؟ (کتیرہ بیلیرمی؟)
— نہ دیمک! کتیرسہ بزم چوجوقلر چوق ممنون اولہ جقلر.

Reading Exercise. (A) تعلیم قرائت

A Sermon of Nasr-éd-din. (Continued.)

The congregation was very anxious to know what the Teacher would say; therefore, after a good deal of consultation as to how they could catch the word from the mouth of the Teacher, they decided that, if once more he got into the pulpit and asked they would say, "Some of us know, others do not know."

For the third time the Teacher ascends the pulpit and asks: "O my brethren, do you know what I will say to you to-day?" All the congregation shouted with one voice (mouth) once: "Some of us know, others do not."

The Teacher said: "What a nice thing! since you know, then let those who know among you teach those who do not know." He said this and being offended he came down from the pulpit, left [the mosque] and went out.

¹ a. *ihtiyaj* need, want. ² a. *istimal et.* "to use (§ 272).
³ § 677.

۲۷ درس Lesson 27.

وَجوبِي The Necessitative Tense.

وَجوبِي <i>Vûjoubi</i>	Necessitative Tense.
وَجوبِي اِخبارِيه <i>Vûjoubiyi Ikhbariyé</i>	Indicative Necessitative.
مَنْقِي وَجوبِي <i>Ménfiyi Vûjoubi</i>	Negative »
اِسْتِفْهَامِي وَجوبِي <i>Istifhamiyi Vûjoubi</i>	Interrogative »
حَكَايَه وَجوبِي <i>Hikāyēyi Vûjoubi</i>	Assertive »
رَوَايَت وَجوبِي <i>Rivayēti Vûjoubi</i>	Narrative »
شَرْطِيَه وَجوبِي <i>Shartiyēyi Vûjoubi</i>	Conditional »

تعلیم ۵۷ Exercise 57. p. 183 ص ۱۸۳

1. Although my father wrote that he would come this week, yet he has not been able to come; he must undoubtedly have had an engagement. 2. Though I heard that Marcus was a good pupil, yet there must be a mistake. 3. Children must work, and they must work very hard. 4. Whatever you do, do it before it is too late (one hour before). 5. In order to prevent sickness, men must neither eat nor drink too much. 6. You must do whatever I bid you: whatever I order you to write, you must do it immediately: do you hear? 7. What had we to do? — You ought to have put on your shoes immediately and gone out. 8. What had they to buy? — They had to buy two inkstands, one quire of paper and a box of pencils. 9. Has your friend anything to do? — He has a letter to write. 10. I have a horse to sell. He has a paper to read (§ 394, 408).

ترجمه ۵۸ Translation 58. p. 184 ص ۱۸۴

۱. بو خبری ایشیدیر ایشیتمز بزه کلمه لی ایدک (بزه کلمه ک لازم ایدی should). ۲. نه یامالی می؟ (نه یاقلمم کر کدر؟). — اگر درسیگی او کغمه مش ایسه ک شیمدی او کنگلیسین (شیمدی او کنگلک کنگل مقتضی در). ۳. زوجه ک نه یامالی ایدی؟ (نه یاپه جقدی؟) — بر تذکره یازمالی ایدی (یازمه سی واجب ایدی). ۴. اونلر بو یولدن می کیتمه لی

درلر؟ (بو یولدن می کیده جکلر؛ اونلرک بو یولدن می کیتمه سی اقتضا ایدیور؟) . خیر افندم، اول بو یولدن کیتمه لیدرلر (کیتمه لری مقتضیدر) .
 ۵ کیم بوتون کون چالیشمه مجبور در؟ (کیم بوتون کون چالیشمالیدر؟
 کیمک بوتون کون چالیشمه سی اقتضا ایدر) — فقیرلرک بوتون کون
 چالیشمه سی اقتضا ایدر (فقیر آدمک بوتون کون چالیشمه سی لازمدر،
 واجب در، مقتضیدر، کرکدر) . ۶ کیم کندی بوتون پاره سنی ویرمه که
 مجبور ایدی؟ (کیمک بوتون پاره سنی ویرمه سی اقتضا ایدر؟ کیم بوتون
 پاره سنی ویرمه لی ایدی؟) — امکچی بوتون پاره سنی ویرمه لیدی .
 (امکچینک بوتون پاره سنی ویرمه سی لازمدی) . (کرک ایدی، واجب دی،
 اقتضا ایدردی، مقتضیدی) . ۷ بو کون نه یاپه جقسیکیز؟ بر مکتوب
 یازمالیم، یازه جق بر مکتوب وار، بر مکتوب یازمقلغم اقتضا ایدیور
 § (۳۹۳) . ۸ قوندوره جینک یاپاجق نه سی وار؟ (قوندوره جی نه یامالیدر؟
 قوندوره جینک نه یایمه سی لازمدر، کرکدر، اقتضا ایدر، مقتضیدر،
 واجبدر) — قوندوره جی قوندوره لری یامالایدیر . ۹ بورایه کلمه م
 لازم میدر؟ (بورایه کلمه کلکم اقتضا ایدر می؟ مقتضی می؟ واجب
 می؟) — اوت، کلمه لیسین (کلمه ک لازمدر، واجب در، کرک در،
 مقتضی در، اقتضا ایدر) . ۱۰ خواجه افندی شاگردلری کلیکیز دی
 چاغیردی .

Reading Exercise. (۹) تعلیم قرائت

The Marriage of the Teacher.¹

The honourable Teacher Nasreddin Effendi was a widower, therefore he was anxious to marry a second time. It is customary among the Moslems for males not to see the faces of women. The women cover their faces immediately when they see a strange male.

¹ Teacher Nasr-éd-din, par excellence.

The Teacher's friends found for him an extremely ugly woman and deceived him by saying that she was beautiful. As soon as the woman came home, the Teacher unveiled her face and saw [that], what a wonder! She was very ugly, simply a piece of charcoal. His soul was very much oppressed (squeezed), but he did not say anything (he was silent).

The next day when our honourable Teacher was leaving home, the woman asked him with a proud air, saying: "My dear, as you are going now, please tell me to whom I must unveil myself and to whom not." The teacher answered: "Well, woman, for your life's sake¹, please do not unveil yourself to me, and you may unveil your face to whomever you like," and he could scarcely get rid of her.

درس ۲۸ Lesson 28.

The Participles فرع فعل *Féri Feel.*

اسم فاعل *Ismi Fayıl* Subjective Active Participle.

اسم مفعول *Ismi Mefoul* Subjective Passive Participle.

صیغه صله *Siyghé'yi Silé* Objective Active or Passive Participle.

اسم موصول *Ismi Mévsoul* Declinable Objective Participle or Substantive Participle (Part. used as Sub.).

تطبیقات *Tatbiqat* Comparison.

(Turkish Characters.) p. 189. ص ۱۸۹.

۱ شیمدی کلن آدم کورد. ۲ درسارینی اوکغنین جوچوقلر
 بولردر. ۳ سیزی سومه دک کیمسه یوقدر. ۴ هندستانه کیتمش و
 کلمش اولانلر. ۵ اوی بویوک اولان آدمی کوردم. ۶ کوزلری کور
 اولان بر قاری. ۷ چاپوق سکیردیر بر آت. ۸ بر ایشه یاراماز بر آدم.
 ۹ اوستی یازیلامش بر مکتوب (اوستی یازیلاماق بر مکتوب). ۱۰ اواده
 لی قورومش اولان بر آدم وار ایدی. ۱۱ یارین کله جک اولان تجار
 (یارین کله جک تجار). ۱۲ ییلنریز ییلمه ییلنریکیزه اوکرده جکلر.

¹ *diniñi sévérsén* or *janiñi sévérsén*.

١٣ خدمتکاری چاغیره جق اولان آدم کیمدر؟ ١٤ قورقه جق بر شیم یوقدر.

تعلیم ٥٩ Exercise 59. p. 190. ص ١٩٠

1. I like sensible (whose sense is in their head) people. I am not pleased with useless people. 2. Who is pleased with those people who always leave their work [and] occupation and walk idly¹? 3. A boy who obeys his father and loves his mother is always loved. 4. Those who have a lovable nature are loved by everybody, but those who have unpleasant, nasty natures are pleasing to nobody. 5. "The promising boy is known in his childhood." "The promising horse is known when a colt." 6. Where were you last year, and where will you go next summer? — Last year I went to Yénijé, near Mézrifoun, and this year I have nowhere to go.

تعلیم ٦٠ Exercise 60. p. 190. ص ١٩٠

1. Who was it who told you this matter? — It was a merchant from Cæsarea who came here yesterday. 2. I saw a tree full of fruit in the vineyard, but the fruit was not in an edible state. 3. I know a great many children who have eaten unripe fruit and are now lying sick, they are suffering from fever. 4. If it is something that I am able to do (comes from my hand) I will do it, not otherwise. 5. It is God Most High who keeps us from all evils visible and invisible. 6. Does your knife cut? — I have a sharp (cutting) knife, a dull axe and a sharp adze. 7. If you can show me the fordable spot in the river I shall be much obliged. 8. Are there any sick among you? — 9. Please put some boiling water into the food. 10. Peace be to the souls of your ancestors! 11. What kind of a man is Mr. Lucas? — Worthless, he is the chief of idlers.

ترجمه ٦١ Translation 61. p. 191. ص ١٩١

١ دون صباح وفات ایدن (اولن) کیمسه قونشوگز ایدی.
٢ نهگز وار؟ (نهک وار) — قاپاغی اوزرنده بر کوزل صاری تصویر
بولونان بر کتابه وار. ٣ نه کوروپورسیگیز؟ ٤ املک پيشيرمکده اولان
اکمکچی بی کوروپورم. ٥ اگر کوزلرندن بری کور اولان آتی کوردیشگز

¹ *témbél témbél idly* (§ 458).

ایسه بزم دکلدرد. ۶ کسر اودونی کسر. ۷ چوجوقلر 'قورقمایک' 'قورقهجق بر شی یوقدر. ۸ اینانیلماز (اینانیله مایه جق) بر لاقیردی در. — خیر افندم 'اینانیلاجق بر لاقیردی در. ۹ بگما دییه جک بر شینگیز وارمی؟ — سگما دییه جک بر شینم یوقدر. ۱۰ خدینی^۱ (کندی کندینی) بیلین آدم چوق شی بیلش اولور. ۱۱ همشیره سی خسته اولان قادین بومیدر؟ — خیر افندم 'پدری خسته اولان قادین بودر. ۱۲ بو کویلی هیچ بر شی بیلمز بر آدم دکلدرد 'اوقور یازار بر آدمدر.

Reading Exercise. (۱۰) تعلیم قرائت

To hang flour on a line.

A useless neighbour who did not pay his debts and did not know his limits (*i. e.* conceited), once appealed to the Teacher and said imploringly: "Dear Teacher, the women of our household are washing clothes, will you kindly lend us the clothes-line to hang out the clothes?" — "Very good, my dear boy, you are welcome, it is nothing at all, it is no trouble, but unfortunately the women of our house too have hung flour on the line" said the Teacher.

The other not yet understanding the affair, persisted and said, "What are you saying, Teacher, is it possible to hang flour on a line?" The Teacher answered sharply: "Fellow! why do you not understand. Since I have no wish to lend it (I don't wish to give), I will hang not only flour on the line but even water." By saying this he got rid of the importunate beggar (*lit.* the headache).

Lesson 29. درس ۲۹

The Participles. (Continued.)

Tatbiqat Comparison. تطبیقات

(Turkish Characters.) p. 195. ص ۱۹۵

۱ اوقودینم کتاب بودر. ۲ آشچی سودیکک یه مکی پیشیره جکدر. ۳ دونکی یازمش اولدینم مکتوب نروده در؟ ۴ سویله دیکلری سوز

¹ *hadd* limit, self; the very self.

بودر . ٥ قازانديڻي پاره اون غروشدردر . ٦ اول خسته لك ايچديكي
 علاجى . ٧ شيمدى اوطوردنيگيز او . ٨ اويني كزالادنيغز آدم
 اولاشدر . ٩ اوكره نه جكم (اوكره نه جك اولديغم) درس . ١٠ يارين
 كيده جكمز (كيده جك اولديغز) يولى بيليرميسيكيز ؟ ١١ افدينك
 ييقانديڻي صو . ١٢ (نصرالدين) خواجه اوطوردنيڻي دالى كسدى .

Tatbiqat Comparison. تطبيقات

(Turkish Characters.) ٢٠٠ ص p. 200.

١ سيزك صاتين آلدنيگيزك حسابنى بكا ويريكيز . ٢ مسافر
 اومديڻي يه مز بولديڻي ير . ٣ بوله جفيگيزى طوره يه قويك (قويگيز) .
 ٤ چوجوڭك يازديڻه بردييه جكيگيز وار مى ؟ ٥٨ سنك بونى كوزله
 ياپه جفگه شهبه يوقدر . ٥٩ سن كوتوي ياپه جفيكه ايسى ياپ
 ٦٨ بنم صاتديغمده برقصور يوقدر . ٦٩ بن مالكى صاتديغمده پاره شي
 وريرم . ٧٨ اونك خسته اولديغندن خبرم يوغيدى . ٧٩ والدهم خسته
 اولديغندن بورايه كله مه دى . ٨٨ سيزك بورايه كله جكيگيزدن بابامك
 خبرى يوغيدى . ٨٩ بز بورايه كله جكيگيزدن اورايه كيده مه دك .

Exercise 62. تعليم ٦٢ p. 201. ص ٢٠١

1. The watch which you had given. The wheat which I had ground. The lesson which I had to learn. The coffee which the gentlemen had to drink. 2. The house which the Christian merchants had to sell. The horse which the noblemen had bought. 3. The coffee-cup which I brought was on the table, did you ever take it? 4. Do you know what is the thing which Houséyin Qalfa had to speak to me about? — No, Sir, I don't know anything of what he had to say. 5. Because of your being my pupil. 6. On account of their not paying they were imprisoned. 7. The pupils were reproved because of their not being able to repeat their lesson. 8. "Halt on this side of the village which you cannot reach."

Exercise 63. تعلیم ۶۳ p. 201. ص ۲۰۱

1. I could not see him coming. The garden in which they were walking is my mother-in-law's. 2. I heard that the bed on which they were to lie, was of grass. 3. Do not forget what I tell you. 4. Where is the knife with which I cut the meat? — It is in the cupboard where the meat is. 5. Do you know the guests who are to come to our house next week? 6. When I come to-morrow, I wish to see everything finished. 7. Instead of walking with such bad companions, go and keep company with good ones. 8. When the bell rang in the school, everybody was going to bed. 9. Cities built near volcanoes¹ are always in fear of earthquakes. Do not tell anybody what you saw and what you are about to see. 11. As soon as I collect the money which your uncle owes me I will pay my debt to you.

Translation 64. ترجمه ۶۴ p. 202. ص ۲۰۲

۱ فی ۷ تموز ۱۹۰۲ تاریخچه یازمش اولدیفیکیز مکتوبی قبول ایله دم. ۲ شیمدی کیتمکده اولدیغم او قاین پدرمگدر. ۳ بنده گزه سویله دیکگیز بوتون سوزلری یازدم. ۴ بویوک اسکندرک^۲ یامش اولدیغی شهرلرک^۱ بویوکی اسکندریه ایدی. ۵ حقنده سویله دیکگیز حکیم آوروپه ده در. ۶ غزته لرده حقنده اوقودیغیمیز ذات یعقوب افندی در. ۷ نه ایسته دیکمی بیلیرمیسین؟ — اگر سن سویله مزسه ک سنک نه ایسته دیکگی بیلیم. (سن سویله مزدن سنک نه ایسته دیکگی ناصل بیلیم؟) ۸ یازدیغی هیچ بر کیمسه دیکشدرمه سین. ۹ پاره ایله دولو اولان کیمسه می غائب ایتدیکمی بیلیرمیسین؟ ۱۰ استانبولده اولدیغم وقت مغازه لرده بولونان ماللرک هر کون دیکشدیکنی کوروور ایدم. ۱۱ کوردیکگدن بونی اوکرن. ۱۲ طربزونه کیتدیکندن خبرم یوغیدی.

¹ Yanar dagh burning mountain, volcano. — ² Iskender Alexander. Iskenderiyé Alexandria. Iskenderoun Alexandretta.

Translation 65. p. 202. ص ۲۰۲ ترجمه ۶۵

- ۱ قولاغی اولان روحك كلیسه لره نه دیدیکینی ایشیتسین.
- ۲ چونکه او انسانده نه وار اولدیغنی (موجود اولدیغنی) بیلیر ایدی.
- ۳ اونك (مومی الیهك) اول قاری ایله قونوشدیغنه تعجب ایله دیلر.
- ۴ سنك کلیشیکك علامتی نه اوله جقدر. (سنك کلیشیکك علامتنك نه اوله جغنی بزه سویله^۱) ۵ سنك صاغ الیکك یاپدیغندن صول الیکك خبری اوله سین. (سنك صاغ الیکك یاپدیغنی صول الیکك بیله سین). ۶ داود کندیسى و کندیسى ایله برابر اولانلر آجیق دقلرنده نه یاپدیغنی اوقومادیكیز می ؟ ۷ اونلرك عسکر اولدقلرینی ایشیتدك.
- ۸ اورایه کیتمه گنه (کیتمه گیزه) قارشى کلم (یاخود إعتراض ایتیم^۲).
- ۹ اكمکچی طوغری بر آدم دکلدر. کندى آلاجغنی یازار ویره جکنى یازماز.

Reading Exercise. (۱۱) تعلیم قرائت

- ۱ یعقوبك (یعقوب کهیانك) یاپدیغی او بودر.
- ۲ یعقوب کهیانك یاپدیغی اوده صاقلانان آرپه بودر.
- ۴ یعقوب کهیانك یاپدیغی اوده صاقلانان آرپه یی یهین فاره یی (یاخود صیچانی) اولدورن کدی بودر.
- ۱۱ یعقوب کهیانك یاپدیغی اوده صاقلانان آرپه یی یهین فاره یی اولدورن کدی یی اوزکودن کوپکی بوینوزلایان اکرى بوینوزلی اینه کی صاغان بیچاره قیزی اوین اسکی بوسکوروبالی آدمی نکاحلایان داز قافالی تویسز پاپاسی اویاندیران صباحلایان اوتن خروسی صاقلایان بوغدا یی اکن چیفتجی <ایشته> بودر.

¹ Tell us. ² a. *itiraz etmek* to object.

درس ۳۰ Lesson 30.

رابطه صیغه‌ها Gerunds.

The names given by the Turkish Grammarians to some of the Gerunds (*Rabîta Sîy-ghêlér*):

- | | | | |
|-----|-----------------|------------------------------|----------------------|
| 1. | صیغه تشبیه | <i>Sîyghéyi Têshbihiyé</i> | <i>yazarjasına.</i> |
| 4a. | صیغه ظرفیه | <i>Sîyghéyi Zarfiyé</i> | <i>yazdıqda.</i> |
| 5. | صیغه توفیقیه | <i>Sîyghéyi Tévqitiyé</i> | <i>yazdıqja.</i> |
| 6a. | صیغه ابتدائیه | <i>Sîyghéyi Iptidayiyé</i> | <i>yazalı.</i> |
| 8. | صیغه حال ترکیبی | <i>Sîyghéyi Halı Têrkibi</i> | <i>yazaraq.</i> |
| 9. | صیغه لیاقت | <i>Sîyghéyi Liyaqat</i> | <i>yazasî.</i> |
| 11. | صیغه انتهاییه | <i>Sîyghéyi Intihayiyé</i> | <i>yazınja.</i> |
| 12. | صیغه سببیه | <i>Sîyghéyi Sêbêbiyé</i> | <i>yazdıghândan.</i> |
| 13. | صیغه عطفیه | <i>Sîyghéyi Atfiyé</i> | <i>yazıp.</i> |

تعلیم ۶۶ Exercise 66. p. 208. ص ۲۰۸

Proverbs. ضرب امثال *Douroubou Êmsal.*

1. Wood by remaining for a long time in the water becomes ebony (*abanîz*), a servant by remaining for a long time in the house becomes your father (*babanîz*). 2. [Water] by continually dropping becomes a lake. 3. By asking continually Baghdad is found. 4. Before the thick one feels it (thins), the life of the thin one goes out. 5. While water is coming (before water comes) into the pool, the frog's eye bursts. 6. Before the rich man is willing to do a thing¹, the poor man expires² (his work is finished). 7. The ant [is judged] according to its ability (*qarînja qadrînja*). 8. When he found death [approaching] he was content with sickness. 9. Economize when you are in abundance (in your width) that you may live comfortably in straitened (narrow) circumstances. 10. The flea is [found] on the dog (*itdê*) but money on the brave young man. 11. Young people (youth) have no God. 12. The words (proverbs) of ancestors are like silent guns, as soon as they strike they kill. 13. The lazy man resembles the ostrich: when he comes to be loaded (to the burden) he says he is a bird, when the turn

¹ *olounjayadêk* or *olounjaya qadar*. — ² a. *fouqara* (pl. of *faqir*).

comes for food he says he is a camel. 14. The dog barks, [but] the caravan passes. 15. There is no power (way) to prevent the happening of events, everything goes to its fate. 16. Walls have ears. 17. It is better to keep alert (to watch) than to sleep and dream horrible dreams (§ 298).

ترجمه ۶۷ Translation 67. p. 209. ص ۲۰۹

۱ خواجه افندی سویلمکه باشلادیغنده (باشلار باشلاماز ' باشلادیغی کبی) هرکس سسنى کسدى (سُکوت ایتدی) ۲ خواجه درسخانه یه کیرینجه یه قدر بوتون شا کردلر قونوشورلر ایدی ۳ مردیفونه کلهلی (کله لیدنرو، کلدیم کلهلی) مونجسونی اوچ دفعه زیارت ایله دیم^۲ ۴ عالی کیدر کیتمز (کیدینجه، کیتدیکى کبی) سنى چاغیره جغم ۵ او قور یازاریم (او قویوب یازاریم) ۶ کلوب کیتدی (کلدی و کیتدی) ۶ آتیه بینوب مملکتنه کیتدی ۷ نصرالدین خواجه «برکون» بر بالطه آلوب آغاجه چیه رق اوطوردیغی دالی کسمکه باشلامش ۸ بر آدم اونى کورونجه آغاجدن شیمدی دوشه جکسین دیو خبر ویرمش ۹ هریف بونی سویار سویله مز خواجه در آغاجدن دوشی ویردی (§ ۲۸۶) ۹ «خواجه دخی» هریفك آرقه سندن قوشوب یاقه سندن طوته رق «به هریف! سن بنم آغاجدن دوشه جکمی بیلینجه» مطلقا بنم نه وقت اوله جکمی ده بیلمه لیسین» دیو سوال ایله دی ۱۰ هریف «اشکک اوچ دفعه آگیرینجه (آگیردیغی کبی) اوله جکسین» دیدی ۱۱ بن کله نه دک (پاخود کلینجه یه قدر) کیتمه

Reading Exercise. (۱۲) تعلیم قرائت

The Distinction between Man and Beast.

The distinction between man and the beasts is in speech and in reading and writing. Man is much nobler in creation than the beasts. Beasts have instinct. For instance, as soon as the

¹ a. *sûkât ét.* "to be silent. — ² *ziyarét ét.* "to visit; to call on.

dog sees his master he recognizes him, rejoices and begins to wag his tail. As I can speak I can make other people understand my condition, but as the poor dog and other animals are deprived of speech they cannot state their condition as I can (like me).

I can walk holding erect my body, (as) I can turn my head in every direction and I can raise it to the sky too, but other animals cannot do so. There are in man the senses of seeing, hearing, touching with the hands and other members, tasting and smelling.

ما بعد *mab'ad* Continuation.

The beasts too have these senses, some of the animals see and smell better than even man [can] do. I know that I can walk with my feet, I can hear with my ears, I can eat with my mouth, [and] I can smell with my nose. But a beast does not know and performs everything without knowledge (knowing). I can think of everything because I have intellect (on account of my having intellect). For instance:

I understand why a door, a window and a hearth are necessary for a house, why glass is put in the windows, why handles are put on a vessel. I distinguish why leather is used to make out-of-door boots, and why iron and rags are not used.

I know that I must (it is necessary to) obey my mother, father and teachers and I must not listen to my wrong desires and inclinations.

Professor Naji (1850—1894).

درس ۳۱ Lesson 31.

Nouns and Adjectives derived from Verbs.

صفت مشبهه <i>Siféti Māshébbihé</i>	Verbal Adjective.
سماعی <i>Sémayi</i>	Irregular (form).
قیاسی <i>Qiyasi</i>	Regular (form).
اسم تفضیل <i>Ismi Tafzīl</i>	Noun of Excess.
اسم مکان <i>Ismi Mékân</i>	Noun of Location.
اسم آلات <i>Ismi Alét</i>	Instrumental Noun.

تعلیم ۶۸ Exercise 68. ص ۲۱۵ p. 215.

1. Verbal Adjectives.

I. چوروك *chûrûk* rotten. صوغوق *sovouq* cold. ایشلک *ishlêk* working smoothly. ایشلاق *ishlaq* wet. ایشتك *ishték* desire. دیشك *dishék*

dilek request. *boudaq* a knot (in timber). *urkek* timid, shy.

II. *achiq* open. *bozouq* spoil. *artiq* remainder. *ouyaniq* alert, smart. *ilik* marrow. *barishiq* mutual peace. *sariq* turban. *yaniq* burnt; *doleful*. *silik* wiped down; worn smooth. *ilik* lukewarm. *qorqaq* timid; coward. *qachaq* fugitive. *ortuk* shut. *késik* cut. *qiriq* broken.

III. *yorghoun* tired. *dolghoun* full; plump. *dalghin* absent-minded. *olghoun* ripe. *shashqin* stupid. *késikin* keen. *yilghin* frightened.

2. Verbal Nouns.

VI. *alim* act of taking, buying. *satim* selling. *atim* a charge (powder). *youdoum* a mouthful. *bichim* shape, cut; fashion. *dilim* slice, sherd. *sevim* loving. *ouchouroum* precipice. *yildirim* thunderbolt.

VII.; IV. *yapou, yapî* building. *êlû* debt. *êlchû* measure. *bilgi* knowledge. *vérgi* gift; tax. *êrtû* cover. *ouyqou* sleep. *qapou, qapî* door. *chizgi* line. *doghou* rising (of the sun). *batî* setting (of the sun).

XI. *yalaq* a trough (for dogs). *youn'naq* bath; laundry. *bataq* quagmire. *otouraq* a seat, a halt. *gonaq* halt, mansion.

تعليم ٦٩ Exercise 69. p. 216.

1. The direction [in the heavens] in which the sun rises is called the east, and the direction in which the sun sets is called the west. 2. Did you whet your knife? — If we had a whetstone, I would whet it. 3. Do you fear death? — Though I am tired of this life, yet I do not wish to die. 4. How is

business in the market? — It is not at all good, there are no business transaction, and no gain, nobody can borrow from another [even] ten paras. 5. You seem very happy to-day, what is the matter? — I have got a letter from a dear friend of mine, therefore I am in great joy. 6. I did not like your suit of clothes, it has no style (cut) at all, it is quite out of fashion¹, who cut it out and sewed it? 7. I could not eat anything yesterday. I ate only a slice of bread and drank two sips of water. 8. If the flavour of the tobacco which you smoke is good, give me a pipeful of tobacco (a smoking enough for a pipe). 9. Do not drink intoxicating liquors. I know a drunkard that threw himself down a precipice into the sea. The current took and carried him away, and afterwards they found (took out) his dead body. 10. Have you a charge of gunpowder?² — You are very forgetful, a little while ago I told you that I had not.

ترجمه ۷۰ Translation 70. p. 216. ص ۲۱۶

۱ سوکیاواوغلوم، مکتوبی بویوک سوینجله اوقودیم. شیمدی
سکا بر نصیحت^۲ ویره جکم. باشقه لرندن پاره اودونج آله. قازانجک
آز ایسه مصارفک^۳ ده آز اولسون. ۲ «اولوم اویله بر قاره دوه درکه هر
قابینک اوگونده دیز چوک (ایقار)^۴». ۳ دالغیجار (طالغیجار) دگیزک
دیبارینه قدر دالارلر. همده اونلر ای یوزگیج درلر. ۴ او اختیار آدم
صاگیر دکل پک ده ایشیتکن در. ۵ عموجه کک^۵ آتی صولوغان در.
۶ سن چوق اونونقان سین، هر شیئی اونودورسین. ۷ باتاغه باتوب
اوراده قوناق (اوطوراق) ایتکه مجبور اولدی. ۸ چوجوقلر اوچورمه یه
چوق مراقلی^۶ درلر. ۹ چارشیدن اوچ عدد الک، ایکی عدد طاراق،
دورت دانه آصتی، بش عدد چالغی، اون دانه دمیر سورکو و بر سوزگیج
ایصمارلادیم^۷. ۱۰ عسکرلر قیشلاده ایدیلر. ۱۱ بویازین تللی اوغلی
یا یلاسنه^۸ کیده جکیز.

¹ *barit.* باریت. — ² *a. nasihat* advice. —

³ *a. mésarif* expense. — ⁴ *iqmaq* to kneel down (said of camels).

— ⁵ *amoujayin com. émmiyin.* — ⁶ *méraqli* مراقلی. — ⁷ *ismarlamag*

to order. — ⁸ *yayla* summer residence, pasturage.

تعليم قرائت Reading Exercise. (١٣)

An Anecdote *Lateefé*.

One day a man from the neighbourhood came to the Teacher and said: "Please Teacher, be kind enough to lend me the donkey that I may go to the village Urégil and come back."

The Teacher said: "It is nothing at all, my child; but the donkey is not at home, he has gone to the mountain for wood."

While the man was going out of the gate, lo! the donkey brayed in the stable. — "But the donkey is braying in the stable" says the neighbour.

The Teacher with great indifference, feigning anger; said: "What a funny man you are; you believe the braying of the donkey in the stable; but you do not believe the word of a reverend man with a white beard (me, with my white beard)!"

درس ٣٢ Lesson 32.

حرف جرّ Prepositions. (Continued.)

تعليم ٧١ Exercise 71. p. 221 ص ٢٢١

1. Some birds leave us before the winter and come back to us in the spring. 2. There is none more beautiful among all the birds than the peacock. 3. The Ottomans remained (or waited) before the old city of Constantinople 56 days. 4. The enemy fled during the night. 5. There were many wounded among them. 6. He took me to the top of a very high mountain and seated me on a stone. 7. The thief went around the house and as soon as he saw us he hid himself behind the wall. 8. I have been for you [during] these eight days (since eight days I am looking for you). 9. The English army was marching towards the enemy very slowly (§ 456). 10. Be kind towards the poor, they are always with you. 11. The servunt brought apples instead of pears. 12. The teacher was very angry with Zenobia about the lie which she told. 13. The soldiers intercepted him and surrounded him in front, on the flank and behind. 14. We cannot hear anything about the war. 15. There is no difference beyond the grave between the king and the beggar. 16. Have you anything to say about what Mrs. Mania has said being true or not being so?

Translation 72. p. 222. ص ۲۲۲ ترجمه ۷۲

۱ او پاکت بڼم ایچون در (ایچیندر) . اونک ایچین قاچ غروش
 ویردیکیز (ادا^۱ ایتدیکیز) . ۲ بو چوجوق حقنده سیزه دییه جک چوق
 شیرم وار در . ۳ مردیونلردن آشاغی یه یووارلاندیم . ۴ اول کتابی
 تعطیل وقتنده^۲ (اثناسنده) اوقویه جغم . ۵ چوجوق یوزوکی قویویه
 آتدی . بوتون خدمتکارلر یوزوکی قویوردن چیقارمق ایچون قویونک
 اطرافته طولاندیلر . ۶ بر سنه ظرفنده . حصارک دروننده^۳ بولونان
 خانه لرك جمله سی ده یاندیلر (حصارک داخنده^۳ بولونان بوتون خانه لر محترق
 اولدیلر^۴) . بر قاچ کون ظرفنده (بر قاچ کون ایچنده) . ۷ کیمینک
 (سفینه نك) اطرافنده یوزه بیلیرمیسین ؟ ۸ ساعت بشه قدر بکلمه ملی .
 ۹ والدیه سی حقنده سویله دی . ۱۰ بری اوست طرفنده دیکری ده آلت
 طرفنده اوطوردی . ۱۱ خان شهرک^۵ خارجنده (دیشاریسنده) ،
 خسته خانه ایسه شهرک حصاری داخنده در . ۱۲ دون حاجی حسن
 افندی دن ماعدا اویمزه کیمسه کلمه دی (دون بزه حاجی حسن افندی دن
 ماعدا کلن اولادی) . ۱۳ سیزک او یگیز آغاجارک آراسنده در ، بزمکی
 ایسه کلیسه نك قارشیسنده در .

Translation 73. p. 222. ص ۲۲۲ ترجمه ۷۳

۱ پدرم اولندیکنده اوتوز یاشیندن زیاده دکل ایش . ۲ عموجه مک
 اوی چوق کوزل ایسه ده کندیسینه بشیوز لیرادن زیاده یه مال اولدی .

Note. The words overlined are prepositions. — ¹ *éda ét.* "to pay § 272. — ² *vaqtında, ésnasında*, during. — ³ *a. dakhil*, p. *déroun*, t. *ich* within. — ⁴ *a. mühtériq ol.* "to be burnt (§ 273). — ⁵ *a. kharij*, p. *biroun*, t. *dîsharî* without, outside.

۳ دوستم آمریقایه کیده لی (دوستم آمریقایه کیتیمک اوزره یوله چیقالی . . .)
 برسنه دن زیاده اولدی . ۴ یوزغادی چاپان اوغلی یاپدی (یوزغاد چاپان
 اوغلی^۱ طرفندن ینا اولوندی) . زواللی هرینف آله جقیلیری طرفندن
 اویندن قوغولدی^۲ (آلاجقیلیری اول فقیری اوندن طرد ایله دیلر^۳) .
 ۶ یارین ساعت آلتیده ینا قدن قالقاجم . ۷ ذات عالیکیز ده دون
 کیجه دوقتور ترانسینک خانه سنده می ایدیکیز ؟ ۸ یناننده پاره سی
 یوغیدی . ۹ اوکلن صولرنده^۴ (اوکلن وقتنده) . ۱۰ یازین (یاز موسمنده) .
 کیجه ظرفنده (کیجه له یین) . کوپک سفره نك آلتندن دیشاری صیجرادی .
 ۱۱ آرتیق (شیمدی) کون دوغی یه دوغری دونه لیم .

Reading Exercise. (۱۷) تعلیم قرائت

The Village Room (a) کوی اوطه سی

As soon as winter comes, as is the custom in every part of the Protected Countries of His Majesty, in the village of Mounjousoun too, which is near Caesarea, every evening as soon as the darkness sets in, when the villagers see the smoke of the chimneys (*ojaq*) they gather in the room of the bailiff and often sit as late as midnight. They drink coffee and they smoke tobacco [cigarettes], hookahs and (tobacco-)pipes (*choubouq*). They tell stories and amuse themselves. The smoke of the cigarettes, hookahs and pipes fills the whole (space of the) room, (so thick) that nobody can see any one else; but pleasure comes out of that too.

The roots of trees burn on the hearth with a crackling and crashing sound. The heat of the hearth on one side, the heat of the stable from another side and the heat of talk from another side warm [men's] hearts, [so that] they do not feel the outside cold.

Sometimes however the talk comes to an end; then all together with one mouth cry: "O dear, how cold it is to-day!"

¹ *Chapan Oghlou* was a feudatory in the province of Angora till the middle of last century. — ² *qovoulmaq, tard édilmék* to be driven out. — ³ *sou* time (used pl. in this sense).

The severer the winter is the happier are the villagers. In the warm stable-room they praise one man's buffalo, another's horse, another's ox and another's cow. Sometimes, too, if the weather is favourable, some of them go to the city and come back loaded with news from every quarter of the world, from east and west, from south and north. [To be continued.]

درس ۳۳ Lesson 33.

ظرف باخود حال Adverbs.

a. ظرف *zarf*

Adverb.

a. حال *hal*

Adverbs of Manner.

a. ظرف زمان *zarfî zéman*

» Time.

Note. *Hal* means 'state, condition', in Grammar it is used in three senses: 1. case (of declensions), pl. *ahval* cases; 2. the present tense of verbs; 3. adverb, especially the adverb of manner.

تعلیم Exercise 74.

ص ۲۲۸ p. 228.

1. How many graduates of Anatolia College were there last year? 2. I will reach Amassia on Thursday and start for Tocat next day. 3. For a while our business was very good but it soon deteriorated. 4. You call me incessantly, what have you to say to me? 5. Hassan Effendi has no reasonable work: all that he does is useless (good for nothing). 6. You sit the whole day idle, you pass your time uselessly. 7. From what place was that gentleman who was here a minute ago? 8. I awake every day at dawn, and go to bed two hours after sunset. 9. The time which falls between noon and morning is called [in Turkish] *goushlouq*, the time between noon and evening is called *ikindi* (afternoon) and the time two hours after sunset is called *yatsî*¹. 10. I am not joking I am speaking in earnest, do you hear? 11. It rains as it should². 12. "Freely you have received freely you must give³." 13. Will you pay your debt at last⁴? tell me. — Certainly, of course I will pay⁵.

¹ *yatsou*, *yatsî* the time for going to bed, like the curfew of old Norman rulers. — ² *gérék*, *géréyi yibi* as is necessary (§ 465). — ³ *méjjanén* is Arabic (§ 682), the Turkish would be *jaba aldâniz*, *jaba vérâniz*. — ⁴ *nihayét*. — ⁵ they are used together for emphasis.

Translation 75. ۲۲۸ ص p. 228. ترجمه ۷۵

۱ نه وقت یوله چیتجه جقسین ' یارین می یوخسه یارین دکل اولبر
کون می ؟ ۲ الڭ آزی اوچ دفعه بورایه کلمشدر . ۳ کچکدن (حقیقه^۱)
کوزل در . ۴ قاچه ویره جکسین ؟ — سڭا نهایت یکر می مجیدیه
مال اوله جقدر . (چوق چوق یکر می مجیدیه اولور) . ۵ شیمدیلک
هیچ برشی ایسته م . ۶ اگر وعد ایتمش ایسه ک^۲ وعدیزی اجرا ایتمه لیز ،
یوخسه اعتباریزی^۳ غائب ایده جکیز^۴ . ۷ اونی هیچ بریزده بوله مایوریم .
۸ واعظک اوی چوق اوزا قدر . ۹ بری بو طرفدن کلدی دیکری ده
اولبر طرفدن کیتدی . ۱۰ قاپی بی نه ایجه ریدن آچه بیلیمورم نه دیشاریدن .
۱۱ اویڭده اولمشجه سیننه معامله^۵ ایله (تکلیف سیزجه^۶ معامله ایله) .
۱۲ اولجه کندینی طانیور میدیڭیز ؟ ۱۳ اوت ' اونی چوقدن
طانیور ایدیم . ۱۴ مرقومه^۷ بوکون دونکیندن ابی در . ۱۵ کله جک
دفعه تام^۸ وقتنده بوراده بولونه جغم .

Reading Exercise. (۱۰) تعلیم قرائت

کوی اوطه سی (b) The Village Room

They seat the man who went to the city that evening beside the fireplace, they serve him with the best of the hookahs and the cream of the coffee (the best part). He himself too begins to relate [the story] with great dignity and authority (with great care) and every body listens to him hanging on his mouth in silence.

One day, (in one of those days, in 1638) two of the villagers leave the village together: one of them goes to Caesarea and the other to Talas, a village one hour's journey beyond Caesarea. The former (of these) is four hours' distance from the village and the latter four hours and a half. The next evening every one, as soon as he heard (took) the sound of the mortar

^۱ *haqiqatén* § 682. ^۲ *vad ét.* to promise § 272. ^۳ *itibar* good name, honour. ^۴ *ghayb ét.* to lose § 272. ^۵ *mouamélé ét.* to act. ^۶ *téklifsizje* without ceremony. ^۷ *mérqoumé* she § 678. ^۸ exact.

(in which coffee is pounded) ran and filled the room of Bailiff Ghtji. The room was soon choke-full. [To be continued.]

درس ۳۴ Lesson 34.

Conjunction حرف عطف *Harfî Atîf*.

تعلیم ۷۶ Exercise 76. p. 233. ص ۲۳۳

1. Paper and pen, horse and donkey¹, donkey and mule.
2. I heard that you could neither read nor write, is it true? (is it so?) — No, sir, they have told you wrongly, I both read and write. 3. Don't wait standing by the door [like a pillar], you must either come in or go out. 4. He is very poor, he has not even a ten para piece in his pocket. 5. At what hour shall I come to your house to-morrow? — Come in the morning or in the evening. I shall be at home all day. 6. Neither you nor your brother came to school yesterday: where were you? 7. Although we got ready to come [to school] and even started yet suddenly my father got ill. 8. Although I owe you about ten pounds, yet I have no money to pay you. 9. Since you have no money, give me an acknowledgment.

تعلیم ۷۷ Exercise 77. p. 234. ض ۲۳۴

1. My dear brother, although you promised to give me a book if I came early, yet you have not given it. 2. Your father came to us yesterday, he stayed awhile and afterwards he went to church with my mother. 3. I called him repeatedly [but] he did not come: perhaps he was sick. 4. I am not as good as I wish to be, and you are not as bad as others say. 5. I am ignorant, but I know my ignorance; but you don't know that you are ignorant. 6. While I am drinking my coffee you must prepare your lesson. 7. Tea is not used in Germany as much as it is used in England. 8. As you have promised to be more attentive, I will forgive you. 9. You must neither come to our house nor must I come to yours. 10. "[To be] either bald-headed Hassan or Hassan the bald-headed are the same." 11. Whether rich or poor, or wise or ignorant, all will die some day. 12. Nobody knows except me.

¹ مرکب : *mérkéb* (in the cities), and *gêlûk* (in the villages) are used for elegance and politeness.

Translation 78. ۲۳۴ ص p. 234. ترجمه ۷۸

۱ همشیرهك ايله يكنم . ۲ اوزون بر تعليم يازديق ايسه ده
اوكره نه مه دك . ۳ دوغروجه اوه كيتمه ليسيكيز يوخسه ايصلانه جقسيكيز ؛
چونكه چوغه وارمازدن ياغور ياغه جقدر . ۴ «قاميش اكيلير اما قيريلماز» .
۵ سيزك چوجوقلره سويله مه ليسيكيز (نصيحت ايتمه ليسيكيز) چونكه
ياراماز درلر . ۶ وقتيكى بيهوده يه كچيرمه چونكه حيات اوندن مُرگ
در (حيات اوندن مركب اولديغيچون وقتيكى بيهوده يه صرف ايتمه) .
۷ «وَقْتُ نَقْدٍ در» . ۸ بوآت چوق قوتلى كورونيورسه ده ينه بكنمهم .
۹ پك زياده يورولش ايديسه ده ينه ايشنه دوام ايتدى (چاليشمه سينه
دوام ايتدى) . ۱۰ اولور ديو قورقدم (اوله جك دئي اودم پاتلادى)^۱ .
۱۱ مادام كه چاليشمايور اوگاهيمچ برشى ويرمه يه جكم . ۱۲ درسيى
حاضرلا يانه قدر بكله مه گيزى آرزو ايده ريم . ۱۳ هر نه قدر ياغور ياغمقده
ايدى ايسه ده 'قهوه التيمى ايتدك دنصوگره كزمكه كيتدم .

Translation 79. ۲۳۵ ص p. 235. ترجمه ۷۹

۱ مكتوبكيزى ويريكيز كه پوسته خانه يه كونده ريم . ۲ بر صنعت
اوكره نجه يه قدر اولنمه يه جكم دييور (بر ايشيم اولانه قدر اولنمه يه جكم
دييور) . ۳ ايكي دفعه ارقو يوخسه اونودورسين . ۴ شو خانيم چوق
دقتلى اولالى يوخسه دوشه جقدر . ۵ سنك موسيقى درسيكى نه قدر
چوق تعليم ايدرسك اولقدر كوزل چاله جقسين . ۶ اكر جناب الله^۲ خانه يي
بنا ايتمزه^۳ يايچيلرك زحمتي بيهوده يه در (رَبّ خانه يي بنا ايتمه ديكجه) .
۷ نه وقت كله جكنى سوال ايت . ۸ نيچون بو قدر چوق اويوديگيز —

¹ *edüm patladî, edüm gopdau* (my gall-bladder burst) I was ready to die with fear. ² *Jéna'bi Allah, Rabb* the Lord, God.

³ *bina ét.* to build § 272.

چوق يورغون اولديغمدن بوقدر چوق اويودم. ۹ ترکجه يي اوکړنديکجه
 سوييودم (ترکجه يي نه قدر چوق اوکړنسم اولقدر چوق سوييودم).
 ۱۰ اونک زنگين ياخود ققير اولديغني بيلمه يوريم.

Reading Exercise. (۱۶) تعليم قرائت

The Village Room (c) کوي اوطه سي

Sergeant Kéonés who had gone to Caesarea was sitting on the right side of the fireplace, while Captain Qoubour who had been to Talas was sitting by the left side. One was smoking a pipe the other a nargilé (hookah). After everybody had finished drinking coffee and smoking their cigarettes, so completing their enjoyment (when all were enjoying themselves), the owner of the room, Bailiff Ghiji addressed Sergeant Kéonés with very great¹ respect² and said:

— "Now my dear Sergeant Kéonés, you are welcome. Tell us, please, what is going on in the city (what is there and what not). What you have eaten and drunk keep for yourself, whatever you have seen tell us!"

— "My dear Bailiff Ghiji, what do you think I saw in the city yesterday. Something absolutely unimaginable!" said Sergeant Kéonés.

— "Good news, let us hope! I wonder what it is? Boys, hold your tongues and listen!" commanded the Bailiff. Everybody being all eyes and ears (paying full attention) looked at him (at his face). [To be continued.]

درس ۳۵ Lesson 35.

Interjections حرف ندا *Harfî Nida.*

تعليم ۸۰ Exercise 80. ص ۲۳۷ p. 237.

1. If you have prepared your translation, good for you! (a thousand bravos to you); if you have not, woe unto you!
2. Halloo boy! get out of the way, the horses will trample on you.
3. Halloo! [take care!] get out of the way.
4. Take care! go away from in front of the horses.
5. Halloo Hassan, come

¹ *féqél adé* extraordinary (§ 671^b). — ² *hûrmét* respect, honour.

here, tell us who is this woman? — She is the wife of yonder villager¹. 6. Fellow, what is your business so early in the market? what troubles you? (what chips have fallen into your eyes so early?) 7. Halloo Ali, go and call Imam Effendi. 8. I went to the school yesterday. Splendid! I was glad that your children were progressing so much! 9. Wonderful! how did it come that you went there? I am very glad. I hope that through the efficacy of your prayer they will progress more. 10. I hope so! I saw some other children too that, may God avert the omen! will by no means be men (are absolutely useless). 11. O doctor⁴, come quick, my mother is very sick⁵. 12. — What a pity, what is her sickness? (what is the matter with her?) 13. — I don't know, she lay down saying O dear, o dear! 14. — God is gracious, do not worry⁶. 15. My dear sir, where have you been till now? 16. Child, I must not see you again here [in such places], go away home now [begone!].

تعليم قرائت Reading Exercise. (١٧)

The Village Room (d) کوی اوطهسی

Sergeant Kéonés coughed thrice, sneezed four times and began to speak:

— “Yesterday towards the qoushlouq (forenoon) I reached the city and I went to the market of Boiler-Makers to buy a pan and a cauldron. I noticed that there was not any noise or uproar there [as it is usual at the Boilers’]. I was astonished and remained there [silent]. I went to and fro and asked where they had gone. They said that they were working outside the city.

“I ran and went there. What did I see! If I say two thousand you must understand three thousand⁷ boiler-makers [and] tinnery who, having each one of them a hammer or a pair of bellows, had entered into a tremendously big cauldron and the repeated hammering and knocking and noise and uproar were filling the whole place. Every body had stuffed cotton into his ears. They had placed a big ladder on the outside of the cauldron from the bottom to the brim.

ما بعد Continued (e).

“I went up the ladder and looked inside the cauldron: what a wonder! a group of people [had gathered] in one corner of

¹ a. *avrat*, *avrét* a very rude term used by villagers. The women are called *avrat*, the men are called *hérif*. In addressing them *oulán* (oghlan) is used. — ² *ma’shallah!* — ³ a. *bérékét*. — ⁴ *hékimbashî* head doctor. — ⁵ *rahatsiz* uneasy. — ⁶ *télash*. —

⁷ A common expression to express any great number.

the cauldron, a very big group in another corner, and a great crowd in another quarter of the cauldron. Some hammer others clamp together, some solder, others tin, the whole place is in a state of noise and confusion, it seemed that the day of judgment had come. I asked one of those who were near me: what this was. I made him to understand with great difficulty. At last he took the cotton out of his ears and said to me with a loud voice: 'H. I. M. our Lord Sultan Mourad is going to the Bagdad campaign with 250,000 soldiers: therefore (-da) the pilav¹ and soup of the army will be baked in this cauldron.'

"When I heard this I was astonished. I forgot the pan and the saucepan. I left [the city] and came back. I had never heard nor seen such a thing in my life. I still hear the noise and uproar of the cauldron in my ears, [the tapping and knocking does not go from my ears]."

ما بعد Continued (f).

The story of Sergeant Kéonés aroused great interest. Some of the people in the room believed, others did not. But Bailiff Ghîji said: "Boys, there is nothing incredible [here]. My deceased father (may his memory be blessed!) had read in the Book of Kings² things more wonderful than this, he would relate them to us in our childhood (he was relating them continually to us)."

Qavas Agha one of those who were present said: "Excuse me (I cut your speech with honey), my dear Bailiff, please permit Captain Qoubour too to tell us what he has seen."

— "Please tell us, Captain Qoubour, what you have seen," said the landlord.

— "My dear sir," said Captain Qoubour, twisting his mustache, "the other day when I was passing through the plain of Talas, very far away I saw something as big as a gigantic walnut tree, but if you had seen it! it was a tremendously big thing. By approaching it gradually I saw that it was a cabbage bigger than can be imagined.

ما بعد Continued (g).

"Under one of the leaves of the cabbage the Sultan had encamped, there were thousands of tents: under another leaf ten thousand horse soldiers were playing jirid, and under another leaf innumerable soldiers were drilling. I asked: what these were? They said: 'It is the army of Sultan Mourad our Lord, they are going on the Persian Expedition'."

¹ *pilav* boiled rice or wheat (*boulgour*), prepared with butter, broth etc., a favorite dish in the East. — ² *Shahname*.

Everybody began to laugh at such an exaggerated story, but Sergeant Kéonés was one of those who were laughing most.

— “Wonderful! he said, tell such a lie that it may match a lie [resemble a lie, sound a lie], that tremendous cabbage can neither be planted nor plucked out: moreover, what would they do with such a gigantic cabbage?”

— “My dear Sergeant Kéonés said Captain Qoubour, they will boil it in the cauldron which a little while ago you saw in the plain of Cæsarea, and they will give it to the army [to eat].”

At this speech all the people in the room laughed un-animously in such a noisy way that many of them fainted.

As for Sergeant Kéonés, during this uproar he took his long pipe and slept away quietly.

V. H. H.

The End ختام *Khitam*.

درس ٣٦ Lesson 36.

Salutation, Congratulation, Addresses etc.

تعليم ٨١ Exercise 81. ص ٢٤٨ p. 248.

Note. This Exercise being a conversation between two Moslem gentlemen Mourad Béy and Ahmed Efféñdi, we put it in the form of a conversation.

- M. 1. May I come to-day to call on you?
 A. If you honour my house, you are welcome, come!
 M. 2. Good morning (or Good evening) Ahméñ Efféñdi.
 A. Good morning Mourad Béy, come, take a seat. You are welcome! I hope (by the will of God) you are well. 3. Do you receive letters from your son?
 M. He had stopped his letters (cut the back of his letters) for a long time, but, thank God, we were able to receive a letter this week.
 A. I congratulate you then. What news have you? (what is there and what is there not), what does he write?
 M. 4. I wish the same to you! (May you enjoy the-light 493:1). He says he is very well, he sends many salutations to you, he kisses your hands.
 A. 5. May he who kisses hands be well [§ 489]. Whenever you write letters please write my especial salutations to him.
 M. With pleasure, sir. How are you yourself? are you well? how are the circumstances of your life? are they good?
 A. 6. Health to you! I was a little unwell yesterday. I got a very bad cold, but (lead into the Satan's ear) [493^o], thanks to God I am a little better to-day. You never look

for me and never ask about me [that] 'How is our [poor] friend?' you scarcely condescend to us.

M. 7. Not at all, sir! [perish the thought!] really I am not aware of it. I beg your pardon! Has your father returned from Samsoun?

A. Yes, sir, he came yesterday with my brother.

M. 8. Be kind enough to offer my highest respects. I kiss his skirts.

A. With pleasure (on my head), sir. Good bye!

M. Go in happiness, sir, you are welcome! come again!

تعلیم ۸۲ Exercise 82. p. 249 ص ۲۴۹

His Imp. M. the Sultan has granted 10,000 piastres to the poor of this city. 2. H. M. the Shah of Persia has visited Constantinople. 3. The senior European sovereign is H. M. Victoria the queen of England. 4. The President of the French Republic, M. Loubet, has admitted to his presence H. H. Muneer Pasha, the Ottoman ambassador in Paris. 5. H. H. the vali of Sivas Haji Hassan Pasha, H. E. Bekir Pasha the governor of Tocat, and His Honour Mahmoud Béy the Qaymaqam of Merzi-foun have visited Amassia. 6. What do you say about this affair? — I don't know: you know better (than I). 7. My sister attends the school with diligence. 8. I am the mother of Artin Effendi (Mr. Pascal). 9. Where do you live now? — I now live in the street Sofoular. 10. To-day we called on you but we could not find you at home.

ترجمه ۸۳ Translation 83. p. 250 ص ۲۵۰

۱ آلامانیه امپراطوری حشمتاویکنجی ویلهلم حضرتلری . ۲ ارمنی
پطریق رتبتاوافندی حضرتلری . ۳ آنقره والیسی دولتو عطوفتو پاشا
حضرتلری . ۴ صامسون متصرفی سعادتو قدری پاشا حضرتلری .
۵ انکلتره دولت فخمه سنک درسعادت سفیری اصالتو سیر نیقولاس
اوقونور حضرتلری . ۶ امریکا دولت فخمه سی^۱ درسعادت سفیری
اصالتو دوقتور آنجل حضرتلری . ۷ (مرذیفونده واقع) آناتولیه قوله جی
مدیری فضیلتو دوقتور ترانسی جنابلری . ۸ فضیلتو قره بت قاپریلیان

^۱ *dévléti fêkhimé* the illustrious government, complimentary title applied to foreign powers.

جنابلری ' فضیلتلو کړوپه یعقوبیان افندی جنابلری . ۹ انکلتړه یه کیتمک
اوزره بنده لرینه رخصت اعطا بو یورو له سنی ذات عالیرندن غنی ایده ریم .
۱۰ سایه میمنتوایه^۱ حضرت پادشاهیده جمله حال آسایشده یز .
۱۱ سلطنت سنیه ناک لوندرد سفيری دولتو عطفو آرتین پاشا حضرتلری .
۱۲ مکتوب عالیکیزی^۲ قبول ایله دیم (مکتوب عالیرلی^۳ واصل ید
چاکری اولدی) . ۱۳ ذات عالیکیزله ملاقت شرفه نائل اولتی^۴ اوزره
ایکی ساعت قدر بنده خانه ده بکله دیم ایسه ده تشریف ایتمه دیکیز .
بعده دولتخانه یه عزیت ایله دیم لکن ذات عالیکیزی بولامادیم .
۱۴ لطفاً^۵ بو کونکی جریده لری^۶ همت ایدرمیسیکیز^۷ ؟ ۱۵ پدر عالیکیزلک
صحتی ناصلدر ؟ ۱۶ تشکرایده ریم دو قنور افندی ' سایه عالیکیزده
(همت عالیه کزله^۸) چوق ایی درلر . ۱۷ همشیرم جاریه لری کمال بک
افندیلک حلیله سیدر^۹ . ۱۸ نوقت بورایه تشریف ایله دیکیز — بنده لری
مخدوم عالیرلی بک افندی ایله اوچ کون اول کلیم (واصل اولدم) .

^۱ méyménét vayé auspicious, prosperous. — ^۲ méktoubou alinîzi, méktoubou aliléri vasîli yédi chakéri oldou, your letter is received; lit. your honoured letter came to your servant's hand. — ^۳ mâlaqat shéréfiné nayîl olmaq lit. to enjoy the honour of your visit. — ^۴ loutfén. — ^۵ jérîdê newspaper. — ^۶ himmêt éder misîñiz. — ^۷ himmêti alinîzle with your kindness. — ^۸ a. halîlê wife.

قسم ثانی
لسان رسمی و ادبی

Second Part.

The official and Literary Language.
The Elements of Arabic and Persian
Grammar

as

they are used in Ottoman-Turkish.

درس ۳۷ Lesson 37.

The Persian Plural جمع فارسی *Jémi Farisi*.

zirouh, mûsémmasî zirouh olan ani-
mate (being).
ghayrî zirouh, mûsémmasî jansîz olan
inanimate (object).

تعلیم ۸۴ Exercise 84. p. 256.

باغها^۱ ، باغات^۱ ، قهرمانان^۲ ، پهلوانان^۳ ، فرشتگان^۴ ، مردگان^۵ ،
مادران^۶ ، زندگان^۷ ، ضابطان^۸ ، یاوران^۹ ، دیوان^{۱۰} ، خانها^{۱۱} ، خانها^{۱۲} ،
شاهان^{۱۳} ، پادشاهان^{۱۴} ، شاگردان^{۱۵} ، اصلازدگان^{۱۶} ، دختران^{۱۷} ،
معتبران^{۱۸} ، فریقان^{۱۹} ، خواهران^{۲۰} ، خستگان^{۲۱} ، کسان^{۲۲} ، بیچارگان^{۲۳} ،
تجاران^{۲۴} ، طلبگان^{۲۵} ، مسلمانان^{۲۶} .

1. bagh-ha, Ar. pl. baghat. 2. qahrîmanan. 3. pehlivanan.
4. firishtégîân. 5. mûrdégîân. 6. madêran. 7. zindégîân. 8. zabî-
tan. 9. yavêran. 10. divân. 11. khanêha. 12. khanha. 13. shahan.
14. padishahan. 15. shagirdan. 16. asilzadégîân. 17. doukhtêran.
18. mâtêbêran. 19. fêriqan. 20. khahêran. 21. khastagîân.
22. kêsan. 23. bicharégîân. 24. tûj'jaran. 25. talêbégîân. 26. mûs-
liman Moslem, Musulman, mûslîmanan.

تعليم قرائت Reading Exercise. (١٨)

The Match Girl.

"Gentlemen, matches! matches! three boxes for ten paras.
My gracious gentlemen! my mother is poor and hungry
(breadless) . . .

Take this, my dear sir, give me a ten para piece."

See how untidy are the flaxen hairs of that poor little thing.
Under her eyes bluish, her face is dirty and sunburnt.
Her clothes are worn, she has a pair of big shoes on her feet.
This poor girl too for a slice of bread
Wanders all the day in the streets (crying) matches! matches!
How many dirty, sore faces

Does she address perhaps a hundred times a day as
'my beautiful sir!'

— "My girl! who is your father? where is your house?
See! I will give you forty paras, tell me whatever I
ask you.

Have you no father? don't you know him?"

— "I have no father, yes, I don't know him."

The poor girl is a stranger everywhere.
Everyone hurts her, calling her 'bastard'.
No one on her slender body spreads his wings and stays.
There is no heart throbbing for her,
She has not known till now what a father is.
She is working. If she does not work, what can she do?
There is no way for her to turn except by working.
Who is there to struggle for her?
Whom has she to say 'take and eat this bread'!
Whoever gives her anything, expects something from her.
O poverty! O fatherless children. *Méhémmed Emin.*

کلمه Conversation. ٢٥٨ ص p. 258.

Words and Notes. 1. a. *mûsemma* (the noun) named. 2. a. *zi-rouh*, t. *janli* animate being. 3. *hasil ol.* "to be obtained. 4. a. *mév-zou olan* fixed for. t. *jansiz*, a. *ghayrî zirouh* inanimate (object). a. *ilavé ét.* "to add. 5. a. عبارت *'ibarét* composed of. عباره *'ibaré* sentence. Ar. pl. عبارات *'ibarat*, Turk. pl. *'ibarélér* sentences. 6. a. *kélimé*, Ar. pl. *kélimat*, Turk. pl. *kélimélér* (کلمات، کلمه) word; *farsi*, *farisi*, fem. *farsiyé* Persian; *türki*, fem. *türkiyé* Turkish: *kélimatî farisiyé* Persian words. *'ibaratî türkiyé* Turkish sentences; both and similar ones are Persian *Izafét* (§ 517). 7. a. *édât* particle suffix; *jémlénmék* to be changed, made into Plural (§ 277).

8. a. *élyém* now, at present. 9. *Iran, eeran* Persia, Arya. 10. a. *al-é'oumoum* uniformly. a. t. *jém'léndirmék* to pluralize (§ 281). a. *adét* custom, rule. 11. a. *mústamél* used. 12. a. *loutfén* kindly. 13. a. *iyzah ét.* to illustrate. 14. a. *tabir* sentence, words. a. t. *jém-lénébilmék* to be capable of pluralizing. a. *gayidé* rule. 15. a. *múnshi* writer, author. a. *ravi* narrator. a. *shéhid* martyr. a. *múdir* director, manager. 16. p. *Khásrév* Chosroe. 17. a. *zévatí kiram*: *zévat* persons (Ar. pl. of *zat*), *kiram* noble, illustrious (Ar. pl. of *kérim*). 18. a. *múshiraní izam*: *múshir* generalissimo. *izam* magnificent (Ar. pl. of *azim*). 19. a. *hazarat* their Highnesses (Ar. pl. of *hazrét* § 497). 20. *baghí além* the vineyard of the world i. e. the earth. a. *mékân* residence, abode. 21. *iqamét ét.* to dwell in. 22. a. *mústéjir* a tenant. *Rémzi Efféndi khani* the Hotel op *Rémzi Efféndi*. 23. a. *elhaj Osman* Mecca pilgrim *Osman*. 24. a. *mér-houm* deceased, late. 25. a. *ita't* obedience. a. *siyanét* protection. a. *húrmét* honour. 26. *shahí shéhidan* or by omission, *shéhi shéhidan* (§ 560) the sovereign of martyrs; it is epithet of *Housséyin*. *né sourétlé* how? 27. a. *irtiha'li dari baga* a going away to the region of permanency i. e. dying, death. 28. *raziyalla'hou anhou!* May God be well pleased with him (a formula used after naming any companion of *Mouhamméd*). 29. *mésh-hédi makhsous*: *mésh-héd* a place of martyrdom, feretory, mausoleum (vulg. *mashat*, *mashatliq*: used in contempt by the *Súnnies* to the cemeteries of *Redheads* and *Christians*). 30. *Térjiyi bénd*, see page 302. 31. *qadiman* Per. pl. of Ar. *qadim* old, ancient. a. *ikhbar ét.* to narrate, tell. a. *séna ét.* to praise. *Ferhad* a Persian hero, lover of *Shirin*, the wife of *Khásrév Pérviz*. 32. a. *mou'ashaga* dalliance, love. 33. *shayani díqqat*: p. *shayan* worthy. a. *díqqat* attention. a. *jéridé* newspaper. 34. a. *ita bouyourmaq* to bestow, to grant (§ 272). 35. *khayír khahani Saltanatí Séniyéyi Osmaniyyandan* (one) of the well-wishers i. e. friends of the Sublime Ottoman Government. 36. *nishani zeeshan* the glorious order (of *Méjidiyé*). *birinji rútbé* the Insignia of the Grand Cordon of (*Méjidiyé*). 36*. a. *farg* difference. 37, 38. a. *mústamél* used. See No. 11. 39. a. *maqaminda* as. 40. *êoz* heart, himself (himself and his word true).

درس ۳۸ Lesson 38.

The Persian Izafét فارسيه اضافت

تعليم ۸۵ Exercise 85. p. 263. ص ۲۶۳

Persian Izafét	Turkish Izafét	Meaning
روی زمین	برك يوزی	the surface of the world
بحر احمر	قزيرل ده گيز	the Red Sea

Persian Izafét	Turkish Izafét	Meaning
بحر سفید	<i>bah'rî séfid</i>	آق ده گیز the Mediterranean Sea
بحر سیاه	<i>bah'rî siyah'</i>	قاره دگیز the Black Sea
بحر محیط	<i>bah'rî mouhit</i>	اوقیانوس the Ocean
بحر محیط ک	<i>bah'rî mouhitî kébir</i>	بویوک اوقیانوس the Pacific Ocean
عهد جدید	<i>ah'dî jédid</i>	یگی عهد New Testament
عهد عتیق	<i>ah'dî atiq</i>	اسکی عهد Old Testament
پای تخت	<i>pa'yi takht</i>	تختک آیاغی capital city
خاک پای	<i>kha'kî pay</i>	آباق توزی dust of foot; (§ 495)
انجیل شریف	<i>injilî shérif</i>	شریف اینجیل Holy Gospel
آواز بلند	<i>avazî bulénd</i>	یوکسک سس loud voice
آرزوی شدید	<i>arzouyi shédid</i>	قوتلی آرزو strong desire
سلطنت سنیه	<i>saltana'tî sényé</i>	یوجه حکومت Exalted government
ذات عالی	<i>za'tî ali</i>	عالی ذات high personality
شاه ایران	<i>sha'hî Iran</i>	ایران شاهی the Shah of Persia
حرارت شم	<i>harar'etî shéms</i>	کونشک صیجاقلی the heat of the sun
صرف عثمانی	<i>sar'fî osmani</i>	عثمانی صرفی Ottoman Grammar
لسان عثمانی	<i>lisa'ni osmani</i>	عثمانی لسانی Ottoman Language
فوائد کثیر	<i>févayî'di késiré</i>	چوق فائدهلر great benefits
خانه ضابط	<i>khané'yi zabî</i>	ضابطک اوی the house of the officer
کتاب شریف	<i>kita'bî shérif</i>	عزیز کتاب Holy Bible
ارض مقدس	<i>ar'zî mouqaddés</i>	عزیز دیار Holy Land
چارشوی مذ	<i>charshou'yi mézkâr</i>	او چارشوی that market
وحی یوحنا	<i>vahiyî Youhanna</i>	یوحنانک وحی the Revelation of John
امثال سلیمان	<i>émsa'lî Souléyman</i>	سلیمانک امثال the Proverbs of Solomon
مزامیر داود	<i>mézami'rî Davoud</i>	داودک مزمرلری the Psalms of David
اسمای اعداد	<i>ésma'yi a'dad</i>	صاییلرک اسملری the numerals.

تعلیم ۸۶ Exercise 86. ص ۲۶۵ p. 265.

1. The Red Sea is between Arabia and Egypt. 2. The paper Sabah which is published in Constantinople is the semi-official paper of the Imperial government. 3. Mr. Vahan, Esir Pazar, Rémzi Efféñdi Khan, Constantinople (a form of address of letters). 4. The capital of the English empire is London. 5. The number of the inhabitants (on the surface) of the earth is 1610 millions. 6. There are many empires and nations in the world. 7. I bought an arquebuss from the Grand Bazar (of Constantinople). 8. The magistrate read an eloquent prayer in the name of H. I. M. with a loud voice. 9. The teacher explained the lesson point by point to the pupils. 10. There was a ring with one diamond on the finger of the one-eyed Bailiff Injé. 11. Our Lord Jesus Christ said: "Love one another," this verse is written in the Gospel of John. 12. Your star is brilliant (*yavér*), your dice always come double-six. 13. The poor man was puzzled (*shashîrmaq*), he takes (sees) the 6 for 5.

تعلیم قرائت Reading Exercise. (۱۹)

A List of Moral Maxims (= Franklin's Principles).

[These are] the twelve principles which the famous philosopher Franklin adopted for regulating his conduct and reforming his character:

Temperance: — Do not eat until you get dull, and do not drink until you get stupified.

Silence: — Do not speak any word which is useful neither for you nor for others.

Regularity: — Appoint in your house the place of every thing and fix the time for every thing.

Resolution: — Whatever you are obliged to do decide it and do it without any fault.

Economy: — Do not waste a cent on anything which has not any real importance to you or to another.

Labour and work: — Do not waste your time and always be busy with some useful work (thing). *Prof. Naji.*

درس ۳۹ Lesson 39. Persian Compound Adjectives.

تعلیم ۸۷ Exercise 87. ص ۲۷۰ p. 270.

527. *fréngi* فرنگی European; venereal disease, syphilis; lock of a door. *türki* ترکی Turkish; (Turkish) song. *sharqi* شرقی oriental;

oriental hymn, song. *yéhoudi* (vulg. *chîfî*) Jew. *ادرنوی*
Edirnévi a native of Adrianople. *فرنسوی Fransavi* French. *یابانی*
yabani wild. *حلبی Halébi* a native of Aleppo; yard, cloth
 measure. *خاکی khaki* an especial uniform of a grey colour.
صلیبی salibi crusader.

528. *دیوانه deevané* demoniac; foolish, silly. *مردانه mérdané*
 brave; manly. *دوستانه dostané* friendly. *خالصانه khalisané* sin-
 cerely. *عاجزانه ajizané* humbly. *پدرانه pédérané* fatherly.

529. *باغچه بان bagh-chéban*, com. *bahjéban* gardener. *کناهار*
gûnah-ktâr sinner. *خلاصکار khélashktâr* saviour. *ساخته کار sakh-*
téktâr forger. *پاسبان pasban* vulg. *pazvand* night watchman. *کاربان*
ktârban, *kûrban*, *kérvan* caravan. *سندوفکار sandouqktâr*,
sandîqktâr cashier. *روزگار rûzgâr* wind. *دربان dërban*
 door-keeper. *قلمکار qalémktâr*, *qalémkér* engraver.

530. *بی اساس bi ésas* without foundation, false. *بی صوج bisouch*
 faultless, innocent. *نامقبول namaqboul* unacceptable. *بی قدرت*
bi qoudrét powerless; weak, unable. *نامرد namérd* coward. *نامزاج*
namizaj unhealthy, sick. *بی حضور bihouzour* vulg. *bêdhûzûr* uneasy
بی تاب bitab weak.

531. *همملت hémillét* fellow countryman, of the same nation.
هممذهب hémmezheb co-religionist. *همجوار hémjivar* neighbour,
 neighbourhood. *همراه hémrah* fellow-traveller.

535. *شیرخوار réhbér*, *réh'nûma* or *rah'nûma* guide. *شیر خور*
sheer khor that sucks milk, suckling, child. *بکزاده béyzadé* the
 son of a prince, nobleman. *اصلزاده asûlzadé* the son of a noble-
 man, nobleman, noble. *شاهزاده shah'zadé* the son of a king, royal
 prince. *خان زاده khan zadé* the son of a khan; a Tartar prince.
دربند dərbénd a watch tower.

536. *گران بها giran baha* precious. *ساده دل sadédil* simple-
 hearted. *سیاه چشم siyah chéshm*. t. *قارکوز qaragöz* blackeyed.

نانکور *nankêôr* vulg. *namkêôr* ungrateful. بدبخت *bédbakht* unfortunate. دلشاد *dilshad* joyful, happy.

538. روزنامه *tébrیکنامه* a letter of congratulation. *rouzنامه* calendar, almanack. نوسال *névsal* newyear, newyear's day. اذنامه *izinnamé*, *roukhsatnamé* letter of permission.

539. خوشتر *khosh*, خوشترین *khoshtér*, خوشترین *khoshtéreen* nicer, nicest. بهتر *bih:* بهترین *bihtér*, بهترین *bihtéreen* or *biheen*, *biheené* better, best. بدتر *béd:* بدترین *bédér*, بدترین *bédéreen* worse, worst. مهتر *mih:* مهترین *mih'tér*, مهترین *mih'téreen* greater, greatest. کمتر *kém:* کمترین *kém'tér*, کمترین *kém'téreen* or *kémeen*, *kémeené* low, inferior; lower, lowest. a. اولین *évvél*, *évvéleen*. p. نخستین *nákhúst*, *nákhústeen* the very first.

تعلیم ۸۸ Exercise 88. p. 271. ص ۲۷۱

1. Our Saviour, our Lord Jesus Christ, came into this world to save sinners. 2. I like the English and French languages very much. 3. This book is written in the Turkish language and contains songs and hymns. 4. Porcelain comes from China by caravans. 5. I will give you (a) friendly advice, do not be worldly. 6. What kind of a man is your servant? is he silly? he cannot understand any thing. 7. The night-watchmen seized me at midnight in the market, and spoke to me angrily. 8. Miss Rose being sick yesterday was very sad, therefore she could not write the French letter which she had to write. 9. I helped those who are in our neighbourhood and who sit at home like women hopelessly. I advised them to live like man (manly). 10. Our house is higher than that mansion, and air pleasanter.

ترجمه ۸۹ Translation 89. p. 272. ص ۲۷۲

۱ انکلتره قرالی برنجی ریچارد شیردل تسمیه اولوغشدر. ۲ اول نانکور خدمتکار نوسال (یاخود سال جدید) مناسبتیه آفندیسه بر تبریکنامه یازمادی. ۳ اول کوزل قادین یک بیوفا در (وفاسزدر). ۴ باغچه بان نامرد اولایوب صافدرون بر کیسه در. ۵ ناپاک اللرایله

طعام ایتیمك پك ناخوش در. ۶ همراهگیز هنرمند بر ذات میدر؟
 ۷ اخشام طعامنه حصه‌مند اولدم. ۸ ناامید دكلم حالا امیدوارم.
 ۹ مرقوم خلاص‌كاره خالصانه و عاجزانه (تواضع ایله) دعا ایله‌دی.
 ۱۰ ساخته‌كار آدم بویوك بر كناه‌كار در. ۱۱ مرقوم تهیدست بر آدم
 دكلدر، 'النده قیمتدار بر آلتون ساعتی وار در. ۱۲ اثنای راهده راهمنا
 بنده‌گیزه مددرس اولدی. ۱۳ چیندن و هندستاندن كلن كروان مذكور
 چینی طباق‌لر و بهارلر (بهارات) ایله مخمول (یوكلی) ایدی.

Reading Exercise. (۲۰) تعلیم قرائت

Franklin's Principles (continuation and end).

Honesty: — Beware of falsehood and cheating: always do as you say, and always say as you think.

Justice: — Do not shun all the good deeds which are among your duties or beyond your duties which you are obliged to perform; and do not injure anybody.

Moderation: — Guard against excess; and do not set yourself to revenge yourself on the unjust in the manner that you think suitable.

Cleanliness: — Be careful about your body, apparel and home.

Quietness: — Do not be disturbed by trifles, nor at ordinary matters, or such things as are impossible to evade.

Chastity: — Do not involve in danger your safety, honour, and position as well as that of others.

درس ۴۰ Lesson 40.

The Persian Derivative Nouns.

تعلیم ۹۰ Exercise 90. p. 275 ص ۲۷۵

541. فرنكستان *Fréngistan* Europe (old term: now *آوروپا* *Avropa*, *Avroupa* is used). یهودستان *Yéhoudistan*, vulg. *yahoudistan* Judea. (یهودی *yéhouidi*, vulg. چیفیت *chîfit* Jew). تركستان *Türkistan* Tourkistan. تاتارستان *Tataristan*. عجم *ajém* non-Arabian, Persian. عجمی *ajémi* a barbarous or bad speaker of Arabic;

a foreigner, barbarian; a Persian; untrained; a novice. *عجمستان* *ajémistan*, Persia (in literary language *ایران Iran Arya*). *عربستان* *Arabistan* Arabia. 2. *داغستان* *daghistan*; *کوهستان* *kúhistan* mountain-land; Daghistan is also a region in Caucasia. *بنفشه* *bénéshé*, *منکشه* *ménékshé*: *بنفشه زار* *bénéshézar* a place abundant in violets. 3. *سنبلستان* *súnbúlistan* a place abounding in hyacinths. *قبرستان* *qabristan*, *مزارستان* *mézaristan* a graveyard. *آتشدکه* *atéshgédé* a fire-temple (of Parsees, Zoroastrians). 4. *اوکسوزخانه* *édksúzghané*, *ایتامخانه* *éytamkhané* orphanage. *دباغخانه* *débbagh-khané* vulg. *تابخانه* *tabakhané* tannery. *کارخانه* *kārkhané* vulg. *کهرانه* *kérhané* manufactory (now obsolete in polite circles, *فابریقه* *fabrica* is common in this sense; because *kérhané* vulg. of *kéreh-khané* means brothel). 5. *کتابخانه* *kitabkhané* book-shop, library (the pl. is also used as *کُتُبخانه* *kútúbkhané*). *اجزاخانه* *éjza-khané* vulg. *ézhahané* drug-store, pharmacy. *آشخانه* *ashkhané* vulg. *ashané*, *ash-ghana* kitchen. *شکارخانه* *shikārkhané*, *شیکارتگاه* *shikārgāh* a place where game is kept-hunted etc.

542. *جامه‌دان* *jamédan* wardrobe. *خامه‌دان* *khamédan*, *قاله‌مدان* *galémdan* a pen-case. *تیردان* *teerdan* quiver. *نمک‌دان* *némék-dan* salt-cellar. *جز* *jüz* sheet (of paper), pamphlet; *جزدان* *júzdán*, vulg. *jizdan* a portfolio; a pocket-book.

543. *پریشانی* *périshani* poverty. *آسودگی* *asoudégi* quictude, peace. *آشنایی* *ashinayi* intimacy, friendship. *آزادگی* *azadégi* freedom. *خستگی* *khastégi* sickness. *سزایی* *sézayi* worth, worthiness. *تنگی* *téngi* narrowness.

544. *پارچه* *parcha* a little piece. *باغچه* *bagh-ché*, vulg. *bah'jé* a little vineyard, garden. *بوغچه* *bogh-ché*, vulg. *boh'jé* a little wrapper. *گورومچه* *gêdrúm'jé* (beloved sister), husband's sister. *چکمه‌چه* *chémé'jé* a little drawer. *کمانچه* *kémanché* a little violin, violonette. *آقچه* *aq'jé*, vulg. *ah'jé* white pieces of money, cash.

تعلیم ۹۱ Exercise 91. p. 276. ص ۲۷۶

1. Jerusalem was the capital of Judea. 2. In the xi. and xii. centuries after Christ the Europeans (Franks) from all parts of Europe by hordes (*تاغیم تاغیم*) rushed into Syria; these

were called Crusaders (*Saleeb* means cross, *saleebi* cross bearer, crusader). 3. Yesterday I went to *Bézéstén* (com. *bédéstén*). I bought a whole piece (*top*) of broadcloth and two pieces of unbleached linen. I made a bundle and sent it to the orphanage. 4. My sister sitting in the hyacinth garden is working on a workframe (*kérgéf*). 5. Now there are (exist) 140 orphans in the American orphanage at Merzifoun. 6. The sandholder and the pen-case are on the table. 7. I was going to oil the machine, but there was no oil in the oil-can. 8. Whose is the (great) tomb which I see in the graveyard opposite? 9. It belongs to a Sheykh from Daghistan. 10. I walked with my uncle in the places where violets are abundant and in the meadows: we found quietude and peace everywhere.

ترجمه ۹۲ Translation 92. ص ۲۷۷ p. 277.

۱ اول دباغخانه نك صاحبی ایله حبسخانه بكجیسی میخانه جینك
دوستلری درلر . ۲ میخانه جینك شاهدی بوزاجی در . ۳ اوكسوزلر
اوكسوزخانه ده درلر (ایتام^۱ ایتامخانه ده درلر) . ۴ اول تاتار تاتارستاندن
(یاخود تركستاندن) كلدی . ۵ اردوكاهده اوچیك عسكر موجود ایدی .
۶ طاغستان (یاخود كوهستان) یرلده ساكن اولان اهالی (یاخود اقوام)
علی العموم^۲ جسور اولورلر . ۷ طاغستان روسیه ده (روسیه نك قاقاسیه
قطعه سنده) بویوك بر ایالت در . ۸ سیزك چیمزارزاده (چمندارزاده)
زده در ؟ — چمنزارزاده دائما چمنستانده در (زده اوله جق چمنزارده
در) . ۹ كرم ایدیكیز! شمعده بر موم ديكیكیز . (كرم ایدوب شمعده
بر موم وضع ایدیكیز) . ۱۰ گل یاغی كارخانه سنك (فابریقه سنك یاخود
پاولیقه سنك) باغچه سنده بویوك بر كلزار وار ایدی . ۱۱ گبرلر (یاخود
پارسیلر) و قدیم فارسیلر (ایرانیلر) آتشكده لده آتیه عبادت ایدرلر ایدی .

تعلیم قرائت Reading Exercise. (۲۱)

The Story of the Donkey and the Fox.

There came out of a vineyard an old donkey, he was laden with pink-coloured grapes to carry to town. Just then

^۱ a. ایتام *éytam* is the plural of یتیم *yétim* orphan. ^۲ *alél oumoum*.

a hungry fox saw it and came, and the desire of such nice grapes pierced his heart. While the fox was nearing him, the donkey kicked at him, but by and by they left off all such coquetry (kicking etc.).

The Fox:

"May I not come into your presence, O my lion? I am surprised at your beauty, let me look at you from very near, let the shadow of the kindness and mercy of my lord be ever on me. Wherever his propitious feet tread, there roses spring up. His sweet-smelling tail resembles excellent musk. I will smell it if my lord does not give me a fillip on my nose. Those eloquent eyes express his wisdom, well-proportioned and rhymed words suit his mouth."

Then (*dérîkén*) the donkey brayed out of the excess of his delight as if he had seen either a piece of melon-peel or fresh thorns.

The Fox:

"That cheerful song has pierced directly into my heart, but if you are silent there is still another pleasure. Because the nightingale will hear your song and steal it and when afterwards he sings, perhaps the hearers will be very sorry (for his plagiarism)."

The fox chattering much in this manner mocked him and drove him toward a well.

The Fox:

"Here there is a good stable and manger, but alas! it is not possible to enter, the door is very narrow. There is great pleasure in it, such as sleeping and lying down, and there is no trouble but to eat and drink. The charm of the females dwelling there is unequalled: please look there; but (take care) do not fall in love."

When the donkey came near he looked into the mirror of water and seeing the reflexion of his face his mouth watered immediately.

The Donkey:

Really I see a delicate and charming head.

The Fox:

Call her then immediately, let her come and be your sweetheart.

The donkey cried out loud, 'Come here!' (exceeding the bound of moderation in joy screamed), and hearing the echo of his voice from the well was much surprised.

The Fox:

"Did you see? now they are inviting you there. Is there not any service for me to do in this banquet? Let your burden remain here; you may go down alone. I will follow you to be your stable-boy."

The donkey threw his burden on the ground and himself into the well. The fox became his heir, while he prays for mercy on him (his soul).

درس ۴۱ Lesson 41.

The Persian Verb فعل فارسی

تعلیم ۹۳ Exercise 98. p. 285. ص ۲۸۵.

535. 1. نامدار *namdar* distinguished. 2. حکمدار *hākūmdar* ruler. 3. خزینہ دار *khazinédar*, vulg. *khaznadar* treasurer. 4. مقاصدار *maqasdar* a tailor's cutter. 5. ضرر دیده *zarardidé* one who has suffered a loss. 6. جهان دیده *jihandidé* experienced. 7. حریق زده *hariqzédé* sufferer from fire. 8. بکزاده *béyzadé* noble. 9. شاهزاده *shahzadé* royal prince. 10. لنگر انداز *lengéréndaz* casting anchor. 11. نامعلوم *namalūm* unknown. 12. خیرخواه *khayrkhah'* benevolent, generous. 13. بدخواه *bedkhah'* malevolent. 14. چوالدوز *chouvaldouz* vulg. *chouvaldiz*, Ar. مخاط *makhat* a packing-needle, a sacking-needle. 15. سخنکو *soukhéngū* eloquent. 16. صلح پرور *soulh' pèrvér* peace-maker, peace-lover. 17. نعلبند *nalbénd* vulg. *nalband* a shoeing-smith, farrier. 18. مصلحتگذار *maslahatgūzar* chargé d'affaires. 19. ایشگذار *ishgūzar* industrious, diligent. 20. موسیقی شناس *mousiqi shinas* musician, composer. 21. خنکار *khûnkiâr* com. *hânkiâr* the fortunate one, Sultan. (In olden times دولتی 'dévletli, sa'adétli fortunate' were titles given to the Sultan.)

550. بخشش، بخش *efza, éfzayish* augmentation؛ افزایش *efza*؛ خواہ *bakhsh, bakh-shish* present. خواهش *khah', khahish* desire. نواز، نوازش *pèrvér, pèrvérish; nūvaz, nūvazish* caressing, petting. ستودن *sūtādén: sita, sitayish* praising. کشادگی *kūshadén: kūsha, kūshayish* an act of opening. افروز *éfrouz, éfrouzish* دلشادی *dīlshadi* cheerfulness.

تعلیم ۹۴ Exercise 94. ص ۲۸۶ p. 286.

1. Qavvas Agha is a veteran servant of our family, he served my grandfather 40 years and my father 20 years. 2. The Iris (*Yeshil Irmağ*) has overflowed and run into the three streets of the city. The Royal Princes helped and saved the sufferers (*afétzédé*) from the inundation. Many of the nobility and noble families also have contributed (*یتیشدیرمش*) bread and clothing. 3. I will be ready at four o'clock to-morrow. If you come I will go with you to the official opening (inauguration) of the school: we shall reach there at six o'clock. 4. The steamer anchored about 10 o'clock (*goushlouk vağıt-larında*) in the harbour of Samsoun. 5. The master is a very generous man, he has generously (*bol késédén*) given half a Turkish pound as a gift to the tailor's cutter. 6. Tears were flowing from the eyes. 7. Do not speak false words, pay my money with the interest. 8. I have much appreciated (*béyéndim*) this hymn which is being sung, really it is praiseworthy: who has composed it, I wonder. 9. The words were composed by the distinguished poet Mr. George and the music by the (Jerusalem) pilgrim Mr. Arshag the musician. 10. There are innumerable stars in heaven. 11. Mr. Néjib is the best in the class.

ترجمه ۹۵ Translation 95. ص ۲۸۶ p. 286.

۱ سلطان محمد ثانی هم بویوک برجهانگیر همده جسور بر حکمدار
 ایدی. ۲ آت جانبازی پک پثرمرده ایدی. ۳ بر کوچوک دورینم وار
 ایدیسده فروخت ایله دیم شیمدی بر پرتوسوزم وار در. ۴ حریقز دکانک
 مقداری اوچیزدن زیاده ایدی. ۵ بکزاده لر قوالک طرفکیرلری میاتنده
 ایدیلر. ۶ صباحه قارشی واپور لئکرانداز اولدی. ۷ خزینه دار حریقز دکانه
 درت یوز عدد لیرای عثمانی توزیع ایله دی. ۸ شو آدم غایت مشهور بر
 جانباز در. ۹ بکزاده نک سلاحدارای غایت نانکور ایدی. ۱۰ علی
 افندی بنده گزک قافه داری در. ۱۱ مستر ریدیل کیم در؟ — در سعادت
 آمریقان سفارتنک مصلحت کذارای در.

تعلیم قرائت Reading Exercise. (۲۲)

Supplication and Praise.

Thou art the originator of the world, O Lord!
 Thou art the creator of the universe, O Lord!
 Thou art the illuminator of the heavens.
 Thou art the provider of the earth!
 Thy loving kindness embraces the whole world.
 Thou art the most gracious of the gracious ones.
 I know not to whom I must make my moan.
 Thou art the most merciful of the merciful, O Lord!
 What need is there for me to make petition to Thee?
 Thou dwellest in the hearts, O Lord!
 My outside and inside is open (known) to Thee.
 Thou art the invisible-seeing, O Lord!

From the Divan of Fazil.

درس ۴۲ Lesson 42.

حرف جر فارسی The Persian Prepositions

تعلیم ۹۶ Exercise 96. p. 291 ص ۲۹۱

1. Our Sovereign is H. I. M. Sultan Hamid II. 2. Mr. Kérin having given correct answers to all the teacher's questions the teacher gave him a hearty welcome. 3. Whenever you see an old man, rise to your feet out of respect. 4. Anatolia College was established by an Imperial Edict. 5. To learn your lesson by heart you must try incessantly (continually). 6. The servant returned immediately and brought the following answer (as follows). 7. Captain Qoubour entered the door of the inn bearing a skimmer in his hand. As soon as they saw him they were exceedingly glad and cried out, 'Well done!' 8. You must return home at all events at 5 o'clock. 9. The 38 pounds which I owed according to note, I have to-day paid with the interest and redeemed my note. 10. I borrowed 7000 piastres on a letter of advice. 11. The oil which is in the pan smells like musk.

ترجمه ۹۷ Translation 97. p. 291 ص ۲۹۱

۱ مومی الیه از قدیم عائله مزك محبی (یاخود) دوستی اولمشدر.
 ۲ مومی الیه بنده کردن از هر جهت خوشنود قالمشدر. ۳ شومادر اولادینی

ازجان و دل سور. ۴ مرقوم بونی بکا سویله دكدنصكره درعقب
 مفارقت ايله دی. ۵ هر سنه سال جدیدده بنده كزه بره ديه ارسال ايدر.
 از جمله بوسنه دخی بر آلتون قلم قبول ايله دیم. ۶ كندی درسارنده كرن
 بكون تقدّم ايله مكده ایدی. ۷ بنام خدا (یاخود) الله عشقیچون عجله
 كلوب بكا معاونت ایدیكز. ۸ بر دوام خسته در. ۹ کریم افندی
 برای مصلحت صالیر قریه سینه کیتدی. ۱۰ تا طاغك دپه سینه قدر
 طیرماندی. ۱۱ وجودی از سر تا پا یاره لر ايله مملو اولدیغندن تابصباح
 بر دوام آغلادی. ۱۲ نجیب بك برای عبادت جامع شریفه کیتدی.
 ۱۳ مومی الیه بر وجه آتی اداره کلام ايله دی (یاخود) سویله دی.
 ۱۴ سارق دردست اولوندی. ۱۵ بوغدای و آربا درآنار اولوندی.
 ۱۶ کروان بیابانده راهنی غائب ايله دی.

Reading Exercise. تعلیم قرائت

The Hunter *Avjî*.

(The following is taken from a poem of the celebrated French poet Beranger.)

1. Dear birdies, lovely rogues! why should not hearts incline to you? what a tuneful assembly is this! what a joyful place of pleasure! It is just the lawful place for my poor heart to be joyous (cheerful): the bush is full of melody with your chant. Your behaviour is very simple, your form graceful, your voice pleasant, your singing beautiful. But take care lest Fortune spoil this tranquility suddenly.

Hush, my dear birdies, hush!

2. Lo! the hunter comes quickly, there is not yet even a sparrow in his bag. Does he keep still. He has a double-barrelled gun in his hand, he will have no mercy if he sees you, he will not spare you. Do you expect mercy from the hunter? his eye is already fixed on you, will you shut your eyes? It is not a glory, it is a shame for humanity, such things are detestable (deserving of a curse). Will God look kindly on a person who grieves the soul (burns the soul)? Oh! whom must I make understand, what must I do?

Hush, my dear birdies, hush!

3. Once I was sitting here on this spot, two swallows were passing by. They were singing together in a happy manner: why should they not give pleasure to people? I myself, congratulating them on their return, shared in their pleasure and delight. Suddenly a hunter fired at them, the poor travellers were destroyed. To be far from evils, beware (be cautious) of men!
Hush, my birdies, hush!

4. Know the character of men, see the proofs of their thoughts. The poor (among them) seek for a pretext to quarrel, the rich (among them) are all blood-shedders. They have made the world a hell. Are these men? (No! they are) a troop of executioners. They cannot be true and good friends. The most merciful of them is a murderer of birds. Though I know it, is it worthy of praise? Do not urge me to say, is it right?
Hush, my birdies, hush!

5. The trigger helped the hand of the hunter, a partridge was wounded in his wing: immediately his dog ran and took it; to fetch games belongs to him. Why were you happy, why joyful, o hunter? Does man become happy through bloodshed? This cruel man, this murderer now goes (home) and curses injustice (oppression) more than I do. How strange is man's nature in the world! he both loves evil and is an enemy of evil.
Hush, my birdies, hush!

6. My birds, good news! your hunter is going, he has seen other game, he hastens after them. There is no one coming, and he who was going (the hunter) has disappeared. Now begin your melody again, there is no need of caution now, give a concert according to my taste. Fortune has granted a reprieve: sing and let the neighbourhood echo again. But if that cruel, greedy man passes this way to-morrow,
Hush then, my dear birdies, hush!

Mou-âl'im Naji = Professor Naji.

درس ٤٣ Lesson 43.

کیفیت The Gender of Arabic Nouns

کیفیت *kéyfiyyét* Gender. مذکر *múzék'kér* Masculine.

مونث حقیقی *múén-nési haqiqi* Feminine because of signification.

مونث اعتباری *múén-nési itibari* Feminine because of termination.

لازم *lazim* Neuter gender.

Exercise 98. تعلیم ۹۸ p. 295. ص ۲۹۵

I. نبي = نبی^۱، والدہ^۱، حفیدہ^۲، عمہ^۳، (خال) خالہ^۴، معلّمہ^۵، متصرفہ^۶،
 وارثہ^۷، نجیہ^۸، حاملہ^۹، مومنہ^{۱۰}، فلانہ^{۱۱}، غزالہ^{۱۲}، مرحومہ^{۱۳}، شاعرہ^{۱۴}،
 ثالثہ^{۱۵}، ثانیہ^{۱۶}، زوجہ^{۱۷}، الہہ^{۱۸}، باکرہ^{۱۹}، صاحبہ^{۲۰}، ملکہ^{۲۰}، شہیدہ^{۲۱}،
 کریمہ^{۲۲}.

1. *nébee*, *nébeeyé* prophetess. 3. *ammé* father's sister. 4. *khala* mother's sister. 18. *ilahé* goddess. 20. *méliké* queen. 22. graceful; daughter.

II. ابو^{۱۲}، نبات^{۱۱}، بیت^{۱۰}، فوت^۶، موت^۵، نوری^۱.
 ۱۳ کرم are Masculine. ۲ بنت، ۴ اخت are Fem. sig.
 نعمت^{۱۵}، حدیقہ^۹، مصلحت^۸، مسرت^۷، جبہ^۲، ظلمت^۱
 are Fem. term.

Note. The terminations (-t) of the numbers 5, 6, 10, 11 are radical.

The Number of Arabic Nouns کیت *Kémiyyét.*Dual تثنیہ *Tésniyé.*

Exercise 99. تعلیم ۹۹ p. 297. ص ۲۹۷

مزلّین^۱، جہتّین^۲، صحیفَتین^۳، ضمتّین^۴، شرطّین^۵، بلدتّین^۶،
 سدسّین^۷، ققرتّین^۸، شریکّین^۹، وارثّین^{۱۰}، مرقومّین^{۱۱}، جملتّین^{۱۲}،
 طرفّین^{۱۳}، بحرّین^{۱۴}، برّین^{۱۵}.

2. *jihétéyn*. 3. *sahifétéyn*. 4. *zam'météyn*. 6. *béldétéyn*.
 12. *jümlétéyn*. 14. *bah'réyn*. 15. *bérréyn*.

Note. The terminations -ین، -ان، -éyn, -an are the terminations to from the Duals in Arabic, while -ان، -an in Persian changes animate nouns into the Plural; as: a. مسلم *múslim* Moslem: Pers. pl. مسلمان *músliman* Moslems, Muslims (§ 509); Ar. Dual مسلمّین، مسلمان *músliman*, *músliméyn* two Moslems. To avoid this misunderstanding, the Duals made with -ان، -an are rarely used in Ottoman. It is used only for some

geometrical terms and in some other words given below; as: ثلث *sûls* = ثلثان *sûlsan* two thirds; سدس *sûds* one sixth = سدسان *sûdsan* two sixths; ملاء *mêla* = ملوان *mêlévan* the two alternating times, day and night, morn and eve; زاوية *zaviyé* angle = زاويتان *zaviyétan* two angles; متوافقتان *zaviyétanî mûtévafiqatan* two corresponding angles; داخلتان *zaviyétanî mûtébadilétanî dakhilétan* two alternate interior angles زاويتان *zaviyétanî mûtébadilétanî kharijétan* two alternate exterior angles (§ 656).

The Regular Masculine Plural.

تعليم ١٠٠ Exercise 100. ص ٢٩٩ p. 299.

بني 'مدرسين' معلمين معلمون² قارئون قارئين³ مظلومين⁵
مشهورين⁶ رياضيون⁷ سامعين سامعون⁸ مجرمين⁹ حواريون¹⁰
سارقين¹¹ رسولين¹².

3. *qariyeen*, *qariyoun* readers. 7. *riyaziyoun* mathematicians.
8. *havariyoun* apostles. 1, 4, *bint* and *validé* are not masculine and *nour* is not rational.

Note. In Arabic both forms of the Reg. Masc. Plural are used with some distinctions, but in Ottoman except some very common words passed into the language, the use of the *-oun* is confined to scientific terms; as: جغرافى geographic, اشتراكى social, هندسى geometrical, طبيعى natural, نباتى botanic, سياسى political: جغرافيون *joghrafiyoun* geographers, اشتراكيون *ishtirakiyoun* socialists, هندسيون *héndésiyoun* geometers, طبيعيون *tabiyyiyoun* naturalists, نباتيون *botaniyoun* botanists, سياسيون *siyasiyoun* politicians, statesmen.

The Regular Feminine Plural.

تعليم ١٠١ Exercise 101. ص ٣٠٠ p. 300.

نقرات¹ غايات² حيوانات³ آلات⁴ معجزات⁵ خدومات⁶
عادات⁷ تسليكات⁸ حاجات⁹ عبارات¹⁰ شكايات¹¹ تأليفات¹²
1. *néférat* individuals. 5. *khidémat*. 11. *té-é-lifat*.

تقصیرات¹²، زکوات¹³، تعریفات¹⁴، معلومات¹⁵، تبریکات¹⁶، برکات¹⁷
 تعميرات¹⁸، سبزوات¹⁹
 13. *zékévat*.

تعلیم ۱۰۲ Exercise 102. p. 300 ض ۳۰۰

1. England is a great country. 2. He went to visit (walk in) the Zoological garden with his granddaughter, wife and parents. 3. Nooriyé Hanım (Miss Lucy) is the elder sister of Noori Effendi (Mr. Lucas). 4. Botany treats of plants, zoology (treats) of animals. 5. Our Lord Jesus Christ is the sovereign of both worlds. 6. He is the only hope of the wretched and of sinners. 7. Believers pass through the valley of darkness and death in joy. 8. Divine blessings will be their leader (will lead them). 9. I divided two thirds of the purse between the two parties (concerned). 10. The thieves have been imprisoned for many years (§ 656). 11. The prophets (*résouleen*) and apostles performed many miracles. 12. The writings which they entrusted to me I put with my own hand into the mail(-box). 13. Kind persons show kindness not only to animals but even to plants.

ترجمه ۱۰۳ Translation 103. p. 301 ص ۳۰۱

۱ کلستان خانیم معلمه نك وارثه سیدر. ۲ بو خانه نك متصرفه سی
 معلمه جمیله خانیم درلر. ۳ حامل ورقه یه بش عدد مجیدیه همت
 ایدیگیز^۱. ۴ ابوننگزه (یاخود والدینگزه) اطاعت ایتمه لیسینگیز.
 ۵ حرم تلود وقتور ترانسی جنابلری ابوین وزوجینه مخصوص اوله رق بر کوزل
 کتاب تألیف ایله مشلر در. ۶ جنت اعلا^۲ آارات دیارنده موجود
 ایدی. ۷ مجرمین حضور محکمه یه جلب اولوندی (یاخود) کوتورولدی.
 ۸ سامعونك (یاخود) حاضر ونك^۳ عددی ثلثانی قادین اوله رق دو قوز
 یوز ایدی (طقوز یوزه بالغ اولشدی^۴). ۹ ضمتینی طی ایدیگیز^۵ (یاخود)
 بوزوگیز. ۱۰ شاه شهیدان حسین حضرتلرینك والدۀ مکرمه لری^۶ سیده

1. *himmét étmék*. 2. *jénnéti a'la*. 3. *hazıroun* pl. of *hazır* present. 4. *baligh ol'* to reach. 5. a. *tayy' ét.*, *bozmaq* to erase. 6. a. *mûkêrrém* honoured, honourable.

Shahî shéhidan, Hûséyin hazrét-. نساء العالمين⁷ فاطمه زهرا در .
lériniñ validéyi mülkerréméléri séyyidéyi nisa ül alémeen Fatima-
Zéhra dîr⁸.

7. a. *séyyéd* master, prince; especially a descendant from Mouhamméd, *séyyidé* princess; *nisa* womankind, women (collective noun, used as plural). 8. vulg. *Fatma*. a. *itibar ét.* "to consider.

تعليم قرائت Reading Exercise. (٢٣)

ترکيب بند A Poem *Térkibi Bénd*.

What pleasure is there in the silver and gold of the world? man leaves them all at the time of his journey.

Look if there is any permanent colour in the sky, either night or day, or in the sun and moon (light).

It is said that Solomon's throne journeyed in the air, now winds are blowing in the place of that kingdom (i. e. it has disappeared, is annihilated).

If you wish to be free, do not care for the pleasure, delight sorrow and affliction (grief and anxiety) of the world.

Whoever has baseness in his disposition and substance (character), even if he be the grand vizier of the universe for instance, do not expect any good from him.

The astrologer looking for stars in the heavens in every direction, (through carelessness), cannot see the well in his way.

Those who give regulations to the world only by word (talk), have (there are) a thousand kinds of irregularities found in their homes.

The mirror of man is his work, nobody cares for his words. The degree of the wisdom of everybody is seen in his deeds.

Though I have suffered some harm, yet I am firm in this opinion, that

"Even if he suffers enmity, honesty fits men; (because) the helper of the just is God the Almighty. *Ziya Pasha*.

Note. *Térkibi-Bénd* is a poem in stanzas of similar metre but of different rhyme; the distichs of each stanza rhyme excepting the last stanza (*bénd*). It differs from the *ترجیع بند* *Térjî-i-Bénd* in the fact that these last distichs are not repetitions of the same words.

درس ۴۴ Lesson 44.

The Nisbé النسبه *En-Nisbé*.

تعلیم ۱۰۴ Exercise 104. p. 306. ص ۳۰۶

1st line. بیضی *béy-zee* oval. عادی *adee* customary; ordinary, inferior. بیتی *béytee* household (works). مادی *maddee* material (مادیون *maddiyoun* materialists). نباتی *nébatee* botanic (نباتیون *nébatiyoun* botanists). مائی *mayee* fluid; blue. تجارت *tajir* merchant, pl. تجار *tajjar* merchants; تجاری *tújjaree* mercantile (580i).

2nd line. داخلی *dakhilee* internal, home (affairs); civil (war), (داخلیه *dakhiliyé* ministry of Interior, p. 435). خارجی *kharijee* external, foreign (خارجیه *kharijiyé* Foreign Office). ملی *millee* national. بوسنی *bosnévee* Bosnian. آنقروی *anqarévee* Galatian, a native of Angora. موتی *mévtee* mortal. بحری *bahree* marine. بری *bérree* belonging to land, continental. زمانی *zémanee* temporary.

3rd line. سوداوی *sévdavee* pertaining to the black bile; splenetic, melancholy (سوداء *sévda* is the feminine of *أسودَ* *ésvéd* § 608). سماوی *sémavee* celestial. انگلیزی *inglizee*, *ingilizée* English. یونانی *younanee* Hellenic, Greek. مرزیفونی *mérzifounee* a native of Mézrifoun (Marsovan). لیلی *léylee* boarder, boarding (school). نهاری *niharee* daily, day (scholar). ریاضت *riyazét* mathematics = ریاضی *riyazee* mathematical. صرف *sarf* grammar = صرفی *sarfee* grammatical. هندسه *héndésé* geometry = هندسی *héndésée* geometrical. جغرافیه *joghrafiyé* geography = جغرافی *joghrafee* geographical.

580 g. ربانی *rab'banee*, *réb'banee* pertaining to the Lord God, Lord's (prayer). نورانی *nouranee* luminous. ظلمانی *zoulmanee* dark. وحدانی *vahdane* unique. تحتانی *tahtanee* lower. فوقانی *févqanee* upper. حقانی *haqqanee* just, equitable (حقانیت *haq'qanáyét* justice, equity).

581. 1st line. اسلامیت *islamiyét* Muhammedanism, Islam.
 طبع¹ = طبع *tabiyat* disposition, nature (§ 582). ارض *ard* room
 in Custom-House. ارضیه *ardiyé* rent, storage (charged as standing-
 room or space for articles of commerce, etc. left for a time at a
 Custom-House). ارض *arz* a plot of land. ارضی *arzee* field; fem.
 ارضیه *arzeeyé* field (productions). شمشیه *shémstiyé* vulg. *shémshiré*
 parasol, umbrella. ضبطیه *zaptiyé*, *zabtiyé* gendarme. اهمیت *éhém-
 miyét* importance.

2nd line. ملیت *milliyét* nationality. مسروریت *mésrouriyét*
 joy. ممنونیت *mémnountiyét* thanks, thankfulness. محزونیت *mah'-
 zountiyét* sorrow. مأموریت *mé-mouriyét* office. مشغولیت *mésh-
 ghoulisyét* business.

582. رابطه *rabita* tie, connexion. لطیفه *latifé* joking, joke;
 story. (pl. لطائف *létayif* joking stories, anecdotes). مخطره *moukh-
 tiré* memorandum. مقدمه *mouqaddémé* preface. منظومه *manzoumé*
 poem. عثمانیه ثانیه *saniyé* second (of an arc or time). حمیدیه
hamidiyé, *osmaniyé* an official paper or document showing the
 personality of Ottoman subjects.

تعلیم ۱۰۵ Exercise 105. ص ۳۰۷ p. 307.

1. Muhammedanism as well as Christianity believes in the
 unity of God. 2. If the heat of the sun is excessive I always
 take an umbrella. 3. Bézavee (or Bédavee) is one of the dis-
 tinguished commentators on the Qoran († 1333). 4. Spiritual
 things are permanent, but the corporeal (or material) things are
 temporal. 5. The church of the Christians is here, but that of
 the Jews is in the street yonder. 6. The Muhammedans have
 five appointed hours of worship (*i. e.* dawn, noon, midday between
 noon and sunset = *ikindi*, sunset and nightfall). 7. I am paying
 400 piastres a month for rent of a room in the Custom-House
 and for pasture-tax. 8. In the past nineteenth century many
 nations have passed through the dry wilderness of savagery and
 entered into the flowery fields of civilisation. 9. There are very
 many truths in the material, moral and spiritual worlds. 10. (I hear
 that) the admission fee to the theatre is one quarter of a méjidiyé,
 pay it and buy a ticket for me. 11. The Municipality Council is

¹ Correct the طبع in the text as طبع.

working for the cleanliness of the city with great ardour.
12. I have read in the paper Arousyag-Pontosee (Venus of Pontus) many things relating to religious, scientific, political, household and mercantile subjects.

Translation 106. ص ۳۰۲ p. 307. ترجمه ۱۰۶

۱ عهد عتیق عبرانی و کلدانی لسان‌نورنده عهد جدید ایسه لسان یونانیده تحریر اولوغشدر^۱ (یاخود محرر در^۲) . ۲ ربانی دعایی ازبر (یاخود) از بردن بیلیرمیسینکز؟ ۳ مأمورینک بجایشی^۳ طرفینک حُسنِ رِضاسیله^۴ اجرا اولونور. ۴ عیسویون، محمدیون و موسویون^۵ وحدانیت خدایه ایمان ایدرلر. ۵ اوروپانک قوّه جنودیه‌سی بهرسنه ازدیاد بولمده در. ۶ واریتنی (یاخود) ثروتنی غائب ایده‌رک پریشانته (یاخود) فقر و ضرورته دوچار اولدی. ۷ حریت بر ملتک روحیدر. ۸ جمعیتِ رُسومیه ارضیه‌نک مقدارینی آرتیرمشدر (یاخود) ترید ایتمشدر. ۹ معاهدات دولیه حقنده بر مقاله تحریر ایله‌دم. ۱۰ حُتْمَمک (یاخود) دیویدیمک شکلی بیضی (یاخود) یومورطه شککنده در. ۱۱ الی برنجی الهی بی ترنم ایده‌لم.

1. *tahreer olounmaq* to be written. 2. *mouharrér* written. 3. *p. bé-jayish* exchange of office. 4. *húsnâ riza* consent. 5. *mouséviyoun* (Mousa Moses).

Reading Exercise. (۲۴) تعلیم قرائت

Columbus' Egg (a) *Colombosouñ Youmourtasî*.

It is well known that Christopher Columbus, who discovered America, after his discovery of America and return home, was sitting at the banqueting table of king Ferdinand, who conquered the Moors in Spain (Andalusia). One of those who were present, a prince of Spain, envying the honours with which Columbus had been rewarded for the discovery of the New World, said: "Since this continent existed on the face of the earth, it would have been discovered some day or other, even if you had not lived." By this speech he intended to belittle the famous exploit of Columbus:

Christopher Columbus answered: "No, your Highness¹, only that person can discover who is able to make an egg stand on its smaller end."

Ebûz Ziya.

¹ *préns hazretléri* Your Highness (§ 678).

درس ٤٥ Lesson 45.

The Arabic Infinitive.

مصدر مجرد	<i>Masdarî Mûjerréd</i>	Primitive Infinitive.
مصدر مزيد فيه	<i>Masdarî Mézeedûn feehi</i>	Derivative Infinitive.
مصدر ثلاثي مجرد	<i>Masdarî Sûlasiyi Mûjerréd</i>	Prim. Triliteral Infin.
مصدر رباعي مجرد	<i>Masdarî Rûbayiyi Mûjerréd</i>	Prim. Quadril. Inf.
مصدر ثلاثي مزيد فيه	<i>Masdarî Sûlasiyi Mézeedûn feehi</i>	Derivative Tril. Inf.
مصدر رباعي مزيد فيه	<i>Masdarî Rûbayiyi Mézeedûn feehi</i>	Deriv. Quadril. Inf.
حروف زائدة	<i>Houroufou Zayidé</i>	Servile Letters.

تعليم ١٠٧ Exercise 107. p. 316. ص ٣١٦

Infinitives	مصدرل	Measures	وزنل	Root	ماده	Meaning of the Infinitives.
١	نَقَلَ	<i>naql</i>	فَقَلَ	<i>faql</i>	نَقَلَ	Telling
	حُبَّ	<i>houbb</i>	فُحِلَ	<i>fouql</i>	حَبَّ	Love
	دِيَار	<i>diyar</i>	فَقَالَ	<i>fiqal</i>	دِيرَ	World
	حُضُور	<i>houzour</i>	فُحُوقِلَ	<i>fouqoul</i>	حَضَرَ	Presence
	وَجْهَ	<i>véjh</i>	فَقَلَ	<i>faql</i>	وَجَّهَ	Face
	كَمَال	<i>kémal</i>	فَقَالَ	<i>féqal</i>	كَمَلَ	Glory
	جَوَار	<i>jivar</i>	فَقَالَ	<i>fiqal</i>	جَوَرَ	Around
٢	مِلَّتْ	<i>millét</i>	فَقِلَّتْ	<i>fiqlét</i>	مَالَ	Nation
	حَقِيقَتْ	<i>haqiqat</i>	فَقِيلَتْ	<i>faqilét</i>	حَقَّقَ	Truth
	خَلَاصَ	<i>khélas</i>	فَقَالَ	<i>féqal</i>	خَلَّصَ	Redemption
	لِسَان	<i>lisan</i>	فَقَالَ	<i>fiqal</i>	لَسَنَ	Language
٣	نَصِيحَتْ	<i>nasihât</i>	فَقِيلَتْ	<i>faqilét</i>	نَصَحَ	Advice

Infinitives مصدر	Measures وزن	Root ماده	Meaning of the Infinitives.
رُوج <i>zévj</i>	فَقْل <i>faql</i>	√رُوج <i>V</i>	Husband
تُرْك <i>târk</i>	فُوقْل <i>fouql</i>	√تُرْك <i>V</i>	Turk
نَغْمَة <i>naghmé</i>	فَقْلَت <i>faqlét</i>	√نَغْم <i>V</i>	Song
نَبْعَان <i>néb'ân</i>	فُقْلَان <i>fouqlan</i>	√نَبْع <i>V</i>	Flowing
طَرَف <i>taraf</i>	فَقْل <i>faql</i>	√طَرَف <i>V</i>	Side
فَوْت <i>févt</i>	فَقْل <i>faql</i>	√فَوْت <i>V</i>	Dying
رُسُول <i>résoul</i>	فَقُول <i>faqoul</i>	√رَسَل <i>V</i>	Apostle
أَخْرَت <i>akhrét</i>	فَقْلَت <i>faqlét</i>	√أَخْرَ <i>V</i>	Next world
دُنْيَا <i>dûnya</i>	فُوقْلَى <i>fouqla</i>	√دُنَى <i>V</i>	World
نَبَات <i>nébat</i>	فَقَالَ <i>faqal</i>	√نَبَت <i>V</i>	Plant
بَيْضَة <i>béyza</i>	فَقْلَت <i>faqlét</i>	√بَيْض <i>V</i>	Egg
عَلَامَت <i>alamét</i>	فَقَالَت <i>féqalét</i>	√عَلِمَ <i>V</i>	Sign
وَحَدَت <i>vahdét</i>	فَقْلَت <i>faqlét</i>	√وَحَدَ <i>V</i>	Unity
جَنَّت <i>jénnét</i>	فَقْلَت <i>faqlét</i>	√جَنَّ <i>V</i>	Heaven
قَلْب <i>qalb</i>	فَقْل <i>faql</i>	√قَلَبَ <i>V</i>	Heart
جِسْم <i>jism</i>	فَقِل <i>fîql</i>	√جَسَمَ <i>V</i>	Body
سَفِينَة <i>séfiné</i>	فَقِيلَة <i>faqlét</i>	√سَفَنَ <i>V</i>	Ship
فِقْرَة <i>fîqra</i>	فَقْلَت <i>fîqlét</i>	√فَقَرَ <i>V</i>	Section
سَمَاء <i>séma</i>	فَقَالَ <i>féqal</i>	√سَمَى <i>V</i>	Sky
سُلْطَان <i>soultan</i>	فُقْلَان <i>fouqlan</i>	√سَلَطَ <i>V</i>	King
رَبَّ <i>rébb, rabb</i>	فَقْل <i>faql</i>	√رَبَّ <i>V</i>	Lord

Infinitives مصدرل	Measures وزنل	Root مادّ	Meaning of the Infinitives.
قُوَّتْ <i>qouvvét</i>	فُتِلَتْ <i>fouqlét</i>	قَوَّوْ	Strength
حَمْدُ <i>hamd</i>	فَقَلَ <i>faql</i>	حَمَدَ	Praising
بُكَاءُ <i>bākā</i>	فُقَالَ <i>fouqal</i>	بَكَى	Weeping
وَسْوَءٌ <i>vésrésé</i>	فَقْلَلَهُ <i>faqlélé</i>	وَسَّوَسَ	Anxiety
زِيَادَةٌ <i>zîyadé</i>	فِقَالَتْ <i>figalét</i>	زَيَدَ	More
إِنْسَانٌ <i>insan</i>	فِقْلَانٌ <i>fiqlan</i>	أَنَسَ	Man
شُكْرَانٌ <i>shûkran</i>	فُقْلَانٌ <i>fouqlan</i>	شَكَرَ	Thanks
إِلَهٌ <i>ilah</i>	فِقَالَ <i>fiqal</i>	أَلَّهَ	god

تعليم قرائت Reading Exercise. (٢٦)

Psalm 84.

1. Pleasant are Thy courts above,
In the land of light and love;
Pleasant are Thy courts below,
In this land of sin and woe.
O my spirit longs and fain'ts
For the converse of Thy saints,
In the brightness of Thy face,
King of glory, God of grace.
2. Happy birds that sing and fly
Round Thy altars, O Most High
Happier souls that find a rest
In our heavenly Father's breast!
Like the wandering dove, that found
No repose on earth around,
They can to their ark repair,
And enjoy it ever there.
3. Happy souls! their praises flow
Even in this vale of woe;
Waters in the desert rise,
Manna feeds them from the skies:
On they go from strength to strength,
Till they reach Thy throne at length,

At Thy feet adoring fall,
Who hast led them safe through all.

4. Lord, be mine this prize to win.
Guide me through this world of sin:
Keep me by Thy saving grace;
Give me at Thy side a place;
Sun and shield alike Thou art;
Guide and guard my erring heart!
Grace and glory flow from Thee;
Shower, O shower them, Lord, on me.

Henry Francis Lyte.

درس ٤٦ Lesson 46.

Nouns derived from Primitive Triliteral Verbs.

مصدر ميمي	<i>Masdari Mimi</i>	Noun with Mim.
اسم مكان	<i>Ismi Mékiân</i>	Noun of Location.
اسم آلت	<i>Ismi Alét</i>	Noun of Instrument.
اسم زمان	<i>Ismi Zéman</i>	Noun of Time.

١٠٨ تعليم Exercise 108. p. 319 ض ٣١٩.

مَذْهَبٌ^١، مَخْمَدَتٌ^٢، مَسْعَدَتٌ^٣، مَنَفَعَتٌ^٤، مَقْدَرَتٌ^٥، مَفْسَدَتٌ^٦،
مَغْفَرَتٌ^٧، مَوْلِدٌ^٨، مَعْرِفَتٌ^٩، مَوْعِظَةٌ^{١٠} (homily).

1. *mézhéb* Denomination. 2. *mahmédét* Praise. 3. *més'édét* Happiness. 4. *ménfa'at* Benefit. 5. *maqdéret* Strength. 6. *méf-sédét* Sedition. 7. *maghférét* Forgiveness. 8. *mévlid* Birth. 9. *ma'rifét* Skill. 10. *mév'izé* Sermon.

١٠٩ تعليم Exercise 109. p. 320 ص ٣٢٠.

مَرْعًى^١، مَرْكَبٌ^٢، مَدْخَلٌ^٣، مَخْرَجٌ^٤، مَسْكَنٌ^٥، مَنظَرَةٌ^٦،
مَدْرَسَةٌ^٧، مَنَاحَةٌ^٨، مَقْبَرَةٌ^٩، مَزْبَلَةٌ^{١٠}، مَخْكَمَةٌ^{١١}، مَوْضِعٌ^{١٢}.

1. *mér'a* Pasture. 2. *mérkéb* Donkey. 3. *médkhél* Entrance. 4. *makhréj* Outlet. 5. *méskén* Dwelling. 6. *ménzaré* View. 7. *médrésé* Seminary. 8. *mémleha* Salt pit. 9. *maqbére* Cemetery. 10. *mahfaza* Envelope. 11. *mékhkémé* Court-house. 12. *mévzi'* Situation.

مَطْلَعٌ¹³، مَسْقِطٌ¹⁴، مَسْجِدٌ¹⁵، مَنَزِلٌ¹⁶، مَوْقِعٌ¹⁷، مَجْلِسٌ¹⁸؛ قَصٌّ = مَقْصٌ¹⁹، نُورٌ = مَنَارَةٌ²⁰، وَلَادَةٌ = مِيلَادٌ²¹.

13. *matli* Arising. 14. *masqit* A place where a thing falls. 15. *mésjid* Mosque. 16. *ménzil* Hauling-place; a house. 17. *mévqi* Locality, position. 18. *méjlis* Meeting. 19. *maqass* Scissors. 20. *minaré* Light-house. 21. *meelad* Birth-day.

تعليم Exercise 110. ص 321 p. 321.

Atalar Sēdzu Ancestors' Sayings.

1. Kind words draw the serpent out of its hole, (while) unkind words drive a man out of his religion (he gets furious). 2. They said to the blindman that candles had got very high in price; he said: "I do not care a bit." 3. Gold is tested in fire, men in affliction. 4. Believe your own eyes rather than another's words. 5. Until one has passed the bridge one should say 'father' to the devil. 6. They catch the ox by its horns and the man by his words. 7. No rose without a thorn: no friend without a fault. 8. Both spurious money and bad words are the owner's. 9. Don't be proud and say 'there is nobody equal to me,' (because) a contrary (*moukhalif*) wind will blow and winnow you like a threshing-floor. 10. If it is said that there is a wedding-feast in the sky, woman will look for a ladder to put up (*qourmag*). 11. Sir, greatness is gained neither by age nor by wealth, but only by perfect character. 12. Whoso seeks a faultless friend remains friendless.

تعليم قرائت Reading Exercise. (٢٧)

Naghméyi Hayat A Psalm of Life.

1. Tell me not, in mournful numbers¹
Life is but an empty dream²!
For the soul is dead³ that slumbers⁴,
And things are not what they seem.
2. Life is real⁵! Life is earnest⁶
And the grave⁷ is not its goal⁸;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Words. 1. *élha'nî mahzounané*: *élan* pl. of *lahn* song. *mahzounané* mournful, sad. 2. *rouya'yi vahee*. 3. *madoum* méfoul of عَدَم. 4. p. *khabidé olan* méfoul of خوايدن (§ 548). 5. *jiddi* nisbé of جِد. 6. *yashayizi* ياشاييجي. 7. *qabr*. 8. منزل مقصودی *ménzili maqsoudou*.

3. Not enjoyment, and not sorrow
Is our destined end or way⁹.
5. In the world's broad field of battle,
In the bivouac of life¹⁰,
Be not like dumb¹¹, driven cattle!
Be a hero in the strife.
6. Trust no future, howe'er pleasant;
Let the dead past bury its dead:
Act, — act in the living present¹²!
Heart within, and God o'erhead¹³.
7. Lives of great men¹⁴ all remind us
We can make our lives sublime¹⁵,
And, departing, leave behind us
Footprints on the sands of time;
8. Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
9. Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing¹⁶,
Learn to labour and to wait. *Longfellow.*

9. *Séfa vé jéfa maqsé'di hayatî tëshkil édéméz.* 10. *hayatîñ mouvaqqat* (temporary) *ordougîahînda* (camp). 11. *ghay'rî natîq* (625¹⁰). 12. *zindé olan zéma'nî haldé yasha!* 13. *Jéna'bi Haqq isé bashîñ oujounda dir.* 14. *zéva'tî kiramiñ hayatî.* 15. *jélîl vé jémîl* noble and sublime (698) *ol véjh'le* in that manner; *imtisal ét.* "to follow, imitate." 16. *dayima bitirérék dayima bashlayaraq.*

درس ٤٧ Lesson 47.

Arabic Participles.

1. اسم فاعل *Ismi Fayl* Subjective Participle.

تعليم ١١١ Exercise 111. p. 324. ص ٣٢٤

شاهد¹، جاهل²، بارد³، ناظر⁴، حامى⁵، جارى⁶، واصل⁷.

1. *shahid* witness. 2. *jahil* ignorant. 3. *barid* cold. 4. *nazir* director. 5. *hamee* patron. 6. *jaree* flowing. 7. *vasil* arriving.

رَاغِبٌ ٨، سَلِيمٌ ٩، عَالِمٌ ١٠، لَازِمٌ ١١، بَانِيٌ ١٢، غَازِيٌ ١٣، لَايِقٌ ١٤، مَائِلٌ ١٥،
قَائِلٌ ١٦، عَالِيٌ ١٧، وَاعِظٌ ١٨، جَانِيٌ ١٩، كَاهِنٌ (كَهَّانَتٌ) ٢٠.

8. *raghib* desirous. 9. *salim* safe. 10. *calim* wise. 11. *lazim* necessary. 12. *banee* builder. 13. *ghazee* champion. 14. *layiq* worthy. 15. *mayil* inclined. 16. *qayil* willing. 17. *calee* high. 18. *vayiz* preacher. 19. *janeer* criminal. 20. *kiahn* priest.

2. اسم مفعول *Ismi Méfoul* Objective Participle.

تعليم ١١٢ Exercise 112. ص ٣٢٥ p. 325.

مَنْقُولٌ ١، مَعْلُومٌ ٢، مَشْهُودٌ ٣، مَجْهُولٌ ٤، مَرْغُوبٌ ٥، مَجْرُوحٌ ٦،
مَرْدُودٌ ٧، مَبْعُوثٌ ٨، مَسْرُورٌ ٩، مَقْبُولٌ ١٠، مَمْنُونٌ ١١، مَمْنُونٌ ١٢، مَرْضِيٌّ ١٣،
مَخْنِيٌّ ١٤، مَمْهُورٌ ١٥، مَهْدِيٌّ ١٦، مَهِيْبٌ ١٧، مَخُوفٌ ١٨، مَنْهِيٌّ ١٩.

1. *ménqoul* told. 2. *ma'loum* known. 3. *mésh'houd* witnessed to. 4. *méjhoul* unknown. 5. *mérghoub* desirable. 6. *méjrouh* wounded. 7. *mérdoud* rejected. 8. *méb'ous* delegate. 9. *mésrour* joyful. 10. *maqbol* acceptable. 11. *mémnou* forbidden. 12. *mémnoun* thankful. 13. *mérzec* pleased. 14. *makhfee* secret. 15. *mémhour* sealed. 16. *méhdee* rightly guided; Mahdi. 17. *méheeb* awful. 18. *makhouf* dreadful. 19. *ménhi* forbidden.

3. صفت مشبهة *Adjective of Quality*.

تعليم ١١٣ Exercise 113. ص ٣٢٦ p. 326.

A. (فَعِيلٌ) مَسِيحٌ ١، سَهِيلٌ ٢، عَظِيمٌ ٣، لَذِيذٌ ٤، صَغِيرٌ ٥، نَجِيبٌ ٦،
قَرِيبٌ ٧، جَمِيلٌ ٨، كَبِيرٌ ٩، صَحِيحٌ ١٠، شَرِيفٌ ١١، لَطِيفٌ ١٢، كَرِيمٌ ١٣،
قَدِيمٌ ١٤.

A. 1. *méseeh* Anointed. 2. *séheel* easy. 3. *'azeem* great. 4. *lézeez* delicious. 5. *saghîr* young. 6. *néjeeb* noble. 7. *qareeb* near. 8. *jémeel* beautiful. 9. *kébeer* great. 10. *sahoeh* true. 11. *shéreef* holy. 12. *lateef* kind. 13. *kéreem* kind. 14. *qadeem* old.

B. (فَعُولٌ) عَجُولٌ ١، رَسُولٌ ٢، جَسُورٌ ٣، عَجُوزٌ ٤، غَيُورٌ ٥.

B. 1. *ajoul* hasty. 2. *résoul* apostle. 3. *jésour* brave. 4. *ajouz* weak. 5. *ghayour* diligent.

4. Adjective of Colour and Defect.

أَحْمَرٌ = خَمْرًا ، أَيْضٌ = يَيْضًا ، أَعْمَا = عَمِيًا ، أَسْوَدٌ = سَوْدًا
 (melancholy) ، أَحْمَقٌ = خَمَقًا ، أَصْفَرٌ = صَفْرًا (bile, gall) ، أَسَمَرٌ =
 سَمْرًا .

5. Noun of Superiority.

Exercise 114. ص ٣٢٧ p. 327. تعليم ١١٤

أَقْصَا = قُصْوًا ، أَفْضَلُ = فُضِّلِي ، أَلْزَمُ = لُزِمِي ، أَجْهَلُ =
 جُهْلِي ، أَرْحَمُ = رُحْمِي ، أَشْهَرُ = شَهْرِي ، أَحْسَنُ = حُسْنِي ، أَعْظَمُ =
 عُظْمِي ، أَعْلَا = عَلِيًّا ، أَوْسَطُ = وَسْطِي ، أَسْفَلُ = سُفْلِي ، أَقْدَمُ =
 قُدَمِي ، أَسْلَمُ = سُلْمِي ، أَصَحُّ* = أَسْبَقُ .¹⁴

a. *aqsa, qousva* farthest. 1. *éfsal, fouzla* very superior.
 2. *élsém, louzma* indispensable. 3. *éjhél, jâhla* very ignorant.
 4. *érhém, rouhna* most merciful. 5. *ésh-hér, shâhira* very famous.
 6. *éhsen, hâsna* better, best. 7. *éazém, ouzma* greater. 8. *اعلا*,
'âlya excellent. 9. *évsat, vousta* middle. 10. *ésfél, sâfla* inferior.
 11. *aqdém, qoudma* former. 12. *éslém, sâlma* most safe. 13. *éshah*
 (*ésahh*) true, most sound. 14. *ésbah* very anterior.

6. The Noun of Excess.

Exercise 115. ص ٣٢٨ p. 328. تعليم ١١٥

حَمَالٌ ، فَالَاحُ ، عَفَّارٌ ، سَيَّاحٌ ، عَطَّارٌ ، بَزَّازٌ ، صَرَّافٌ ، صَرَّافٌ ،
 خَلَّاقٌ ، جَبَّارٌ ، مَدَّاحٌ ، دَلَّالٌ ، صَيَّادٌ ، مَنَّانٌ ، شَمَّاسٌ ،
 رَسَّامٌ .¹⁵

1. *hammal* porter. 2. *fellah* villager. 3. *ghaffar* the most
 merciful. 4. *séyyah* traveller. 5. *'attar* perfumer. 6. *bézzaz*
 linen-drafter. 7. *sarraf* money-changer. 7a. *sarraf* banker. 8. *khal-*
laq creator. 9. *jébbâr* tyrant. 10. *médDAH* joker. 11. *déllak*
 shampooer. 12. *sayyad* hunter. 13. *ménnan* All-Bounteous.
 14. *shémmas* deacon. 15. *réssam* painter.

* The correct form is أَصَحَّ; see Exercise 152 in the Key.

تعليم ١١٦ Exercise 116. ص ٣٢٩ p. 329.

1. كَتَبَ = قَتَلَ to write: Fayil كاتب *kātib* clerk: Dual كَاتِبَيْنِ *kātibēyn* two clerks, كَاتِبِينَ *kātibeen* clerks. 2. مَكْتُوب مَكْتُوب letter: Fem. pl. مَكْتُوبَات *mektoubat*, Dual مَكْتُوبَيْنِ *mēktoubēyn* two letters. 3. سَرَقَتْ *sīrqt* = فَتَلَتْ theft: Fayil سَارِق *sariq* thief: Dual سَارِقَيْنِ *sariqēyn* two thieves, Masc. pl. سَارِقِينَ *sariqeen*, سَارِقُونَ *sariqoun* thieves; Méfoul مَسْرُوق *mésrouq* stolen, F. pl. مَسْرُوقَات *mésrouqat* stolen things. 4. أَمَرَ *émr* command, order: Fayil أَمِير *amir* a superior officer: Masc. pl. أَمِيرُونَ *amiroun*. Méfoul مَعْمُور *mé-mour* (subordinate) officer: Adj. Qual. أَمِير *émeer* commander; ruler. Dual أَمِيرَانِ *émeeran* two commanders. 5. فَعَلَ = عِلْمٌ 'ilm wisdom: Fayil عَالِمٌ *'alim* wise, Masc. pl. عَالِمِينَ *'alimeen* wisemen; Méfoul مَعْلُوم *ma'loum*, مَعْلُومَات *ma'lumat* known: Fem. pl. مَعْلُومَات *ma'lumat* knowledge, N. of Sup. أَعْلَمُ *e-a'lém* wiser, Ad. Qual. أَعْلَمُ *aleem* Omniscient, N. of Ex. عَلَّامٌ *allam* Omniscient. 6. جَهْلٌ *jéhl* ignorance = فَتَلٌ: Fayil جَاهِلٌ *jahil* ignorant, Méfoul مَجْهُولٌ *méjhoul* unknown; passive (verb), Fem. pl. مَجْهُولَات *méjhoulat* unknown matters. 7. p. مَهْرٌ *múhûr* seal, Méfoul مَمْهُورٌ *mémhour* sealed. 8. مَسَحَ *mésh* to anoint: Ad. Qual. مَسِيحٌ *méseeh* Christ, the Anointed. 9. رَسَالَةٌ *résalét* mission = فَتَالَتْ: Ad. Qual. رَسُولٌ *résoul* apostle (of our Lord), prophet (Muhammed), Mas. pl. رَسَوَالِينَ *résouleen* apostles, prophets; Méfoul مَرْسُولٌ *mérsoul* sent, Fem. pl. مَرْسُولَات *mérsoulat* goods sent. 10. عَجَزَ *ajz* inability: Fayil عَاجِزٌ *ajiz* unable, Ad. Qual. Fem. عَجُوزَةٌ *ajouzé*, عَجُوزَات *ajouza* old woman; hag. 11. صَغُرَ *saghar* smallness: N. of Sup. أَصْغَرُ *ésghér* smaller, Dual أَصْغَرَيْنِ *ésghéreen* two smaller ones. عَطَرَ *ítir* rose-geranium, N. of Ex.: عَطَّارٌ *attar* perfumer: Masc. pl. عَطَّارِينَ *attareen* perfumers.

12. جمع *jém* collecting: Fayil جامع *jami* mosque, Méfoul مجموع *méjmou'* assembled; the whole, Abstract noun by the addition of *hé* مجموع *méjmou'a* collection (§ 582): Fem. pl. مجموعات *méjmou'at* collections. 13. مدح *médh'*, مِدْحَتُ *midnat* = فَعَلْتُ 'فَعَلْتُ' praising; any laudable act: Fayil مَادِح *madih'* eulogist, Méfoul مَمْدُوح *mémdouh'* praiseworthy, N. of Ex.: مَدَّاح *médDAH'* joker. 14. حمراء *hamra* red, سوداء *sévda* black; melancholy, *safra* the bile, the gall: are the adjectives of colour of حُمْرَتُ 'سَوَادُ', سَوَادُ 'حُمْرَتُ' the bile, the gall: are the adjectives of colour of حُمْرَتُ 'سَوَادُ', صُفْرَتُ p. 327. قدم *qídém* priority: N. of Sup. Masc. أَقْدَم *aqdém* former, prior (to this); وسط *vasat* the middle point: N. of Sup. Fem. وَسطَى *voustá* middle.

١١٧ تعليم Exercise 117. ص ٢٣٩ p. 329.

1. To cut قطع *qat'*: One who cuts, sharp قاطع *qati*, cut مَقْطُوع *maqtou'*. 2. To hear سمع *sém'*: hearer سامع *sami'* pl. سامعون *samiyoun* hearers: heard مسموع *mésmou* pl. مَسْمُوعَات *mésmou'at* things heard. 3. To wound جرح *jérh'*: Fayil جَارِح *jarih* wounder, Masc. pl. جَارِحِينَ *jariheen* wounders, Dual جَارِحَيْنِ *jarihéyn* two wounders, Méfoul مجروح *méjrrouh* wounded: Masc. pl. مجروحِينَ *méjrrouheen* wounded ones. 4. Wisdom علم *'ilm* = فِئْلٌ; Fayil عَالِم *'alim* wise, Dual عَالِمَيْنِ *aliméyn* two wisemen, Masc. pl. عَالِمِينَ *'alimeen* wise people; Méfoul معلوم *ma'lúm*, *maloum*, Fem. pl. مَعْلُومَات *maloumat*, Turk. pl. مَعْلُومَاتِلَر *malúmatlar* N. of Sup. اعلم *é-a'lém* wiser. 5. To sit جلوس *jílous* = فُعُولٌ: N. of Location مجلس *méjlis* council. 6. To judge حكم *húkm*: Fayil حَاكِم *hakim* judge, Masc. pl. حَاكِمِينَ *hakimeen*, N. of Loc. مَحْكَمَة *mah'kémé*, *méh-kémé* court, Méfoul محكوم *mah'kúm* condemned: Masc. pl. مَحْكُومِينَ *mah'kúmeen* condemned people. 7. Greatness عظمت *azamét*:

Ad. Qual. عظیم *azeem* great, N. of Sup. اعظم *é-'azém, a'zam* greater, greatest. 8. To create خلق *khalq*: Fayil خالق *khaliq*, N. of Ex.: خلاق *khallaq* Creator. 9. To cook طبخ *tabkh*: N. of Loc. مطبخ *matbakh* kitchen; Fayil طابخ *tabikh*, N. of Excess طباخ *tab'bakh* cook, Tur. آشچی *ashji*. 10. Ignorance جهالت *jéhalét, jéhl*: Fayil جاهل *jahil* ignorant, Masc. pl. جاهلین *jahilin* ignorant persons: Méfoul مجهول *méjhoul* unknown: Fem. pl. مجهولات *méjhoulat* unknown things. N. of Sup. أنجل = أفقل *éjhél* very ignorant. 11. To anoint مسح *mésh'*: Ad. Qual. مسیح *Méseeh'* Messiah.

تعلیم ۱۱۸ Exercise 118. p. 329 ص ۳۲۹

1. God Most High is the Greatest, the Most merciful, the Forgiver and the Omniscient One. 2. The Creator of this world and of all things (*mévjoudat*) and creatures in the world is Almighty God. 3. Have you any command concerning the letter which the clerk has to write? 4. Yes, after having written the letter let him take it and deliver with his own hand to the postmaster. 5. How is the current of the river? — It is very violent. 6. "To carry stones with wiseman is better than to go to a banquet with an ignorant (*jahil*) man." 7. Our ancestors have said that one who knows his ignorance is not ignorant, he is wise: but a wise man who does not know his ignorance is not wise but ignorant. 8. "Do not be too low (humble) for people will trample upon you, nor too high (pound) for people will hang you." 9. The best and most famous apples come from Amassia, a city in Asia Minor. 10. Japan is in the Farthest East (*aqsa'yi sharq*).

ترجمه ۱۱۹ Translation 119. p. 330 ص ۳۳۰

۱ نه یاپیدیورسیگز؟ مخدوم عالیگزه بر مکتوب تحریر ایدیوریم.
 ۲ قدماڻک^۱ روایتہ نظرأ بو کوپری (یاخود جسرن) رومالیر طرفندن
 بناء و انشاء اولوندى . عجاا صحیح میدر؟ ۳ خیر افتدم! صحیح

¹ The irregular pl. of قدم *qadeem* is *qoudéma* (§ 645a).

(معلوم) دکل ' مجھولدر . ۴ مَحْفِیدہ سویلہ دکریکڑ (یاخود) ہرنہ کہ
 مَحْفِیدہ تَکَلُّم ایلہ دیکڑ ایسہ ' بوتون عالمہ شایع^۱ اولہ جقدر . ۵ رسول
 حضرتاری 'ممنون و مسرور اولیکڑ' دیو بویورہ مشور . ۶ مُرَحَّضار
 (یاخود) مبعوثلر قرال طرفندن قبول اولونادیلر . ۷ حق تعالیٰ حضرتلری
 کافہ مَخْلُوقَاتہ رَوْف و صبوردر . ۸ یوعالمده موجود اولان کافہ مَخْلُوقَاتی
 خلاق تعالیٰ حضرتلری خلق ایلہ مشدر . ۹ اعما حریف پک احق ایدی .
 ۱۰ م. قوم جسور بر آدم ایسده خُسرددر . ۱۱ ساعتک رقّاصی مکسور
 در (قیریلہ شد)

Reading Exercise. (۲۸) تعلیم قرائت

A Litany of Praise to God.

- God is gracious, merciful (and) omniscient;
 God the Most High is the giver of life;
 Each of His loving kindnesses how gracious and excellent it is!
 He has been merciful (to us) another year.
 Let us know this (to be) a great kindness to us,
 Let us say that His kindness is sufficient for us.
 Let us thank His All-Glorious name.
 Let our lives be sacrificed to His love.
- He is All-Glorious, All-Gracious, His kindness abundant.
 The All-Compassionate has turned the desert into a meadow.
 He is the creator of the universe, He is the remedy of affliction
 Again He has been patient another year.
 The King is holy, great and light
 He only is all-powerful (Owner of limitless might).
 While we were walking in wrong way
 He waited for us patiently another year.
- He is omnipresent, All-Seeing and always present,
 The All-Bounteous has kept his people free from evil.
 While all mankind were worthy of condemnation
 He has spared us for another year. *Rev. Avèdis Constantian.*

^۱ شایع *shayi* is the Fayil of شایع *shouyou*.

درس ٤٨ Lesson 48.

The Derivative Triliteral Infinitives of Arabic.

Notes: 1. All the nine measures of the Derivative Triliteral Infinitives are called باب *bab*: as تفعل بابي *Tefqil babî*, افعل بابي *Ifqal babî* and not وزني *Wéznî*, تفعل وزني *Tefqil véznî*, افعل وزني *Ifqal véznî*. وزن is proper to the Primitive Triliteral Infinitives and Participles: as فاعل وزني *Faqlét véznî*, فاعل وزني *Faqil véznî*.

2. The most important classes of noun that form their plurals regularly are the Nine Derivative Infinitives, which form their plural according to the rule of Reg. Fem. pl. (-ات) (§§ 578, 647); as: تشكيلات *téshkilat*, ادخالات *idkhalat* etc.

3. All these Derivative Infinitives are used in Turkish as verbal nouns with the Auxilliary verbs ايتكم *aitem*, ايلهكم *ilehem*, قياقم *qiaqem* (§§ 272, 274 and 275).

4. The plural of some of the Infinitives of the measure تفعل *Téfqeel* is made irregularly (§ 648).

١٢٠ تعليم Exercise 120. p. 333 ص ٣٣٣

II. تفعل = تفعل *Téfqeel* (Transitive).

تَنْوِيرٌ^١، تَبْلِيغٌ^٢، تَرْفِيقٌ^٣، تَقْلِيلٌ^٤، تَخْطِيعٌ^٥، تَبْرِيدٌ^٦،
تَسْكِينٌ^٧، تَخْرِيكٌ^٨، تَشْرِيفٌ^٩، تَوْصِيَةٌ^{١٠}، تَخْنِيفٌ^{١١}، تَصْدِيقٌ^{١٢}،
تَبْيِضٌ^{١٣}، تَكْدِيرٌ^{١٤}، تَخْوِيلٌ^{١٤٨}، تَرْيِينٌ^{١٥}، تَرْيَةٌ^{١٦}، تَسْلِيَةٌ^{١٧}،
تَجْدِيدٌ^{١٨}، تَبْرِيكٌ^{١٨٨}، تَبْشِيرٌ^{١٩}، تَحْمِيدٌ (حَمْدٌ)^{٢٠}.

a. *ténveer* to illuminate. 1. *tébleegh* to communicate. 2. *tér-feeq* to send as companion. 3. *tagleel* to reduce. 4. *takhtiyé* to cause to fail. 5. *tébreed* to make cold. 6. *tébceed* to remove. *téskeen* to calm. 8. *tahreek* to excite. 9. *téshreef* to honour. 10. *tavsiyé* to recommend. 11. *takhfeef* to lighten. 12. *tasdeeq* to affirm. 13. *tébyeez* to copy fairly. 14. *tékdeer* to scold. 14a. *tahveel* to change. 15. *tézyeen* to adorn. 16. *térbiyé* to educate. 17. *tésliyé* to comfort. 18. *téjdeed* to renew. 18a. *te-breek* to congratulate. 19. *tébsheer* to evangelize. 20. *tahmeed* to praise.

١٢١ تعليم Exercise 121. ص ٣٣٢ p. 334.

III. مُفَاعَلَةٌ = مُفَاقَلَةٌ *Mûfaqalé* (Reciprocal).

مُبَادَلَةٌ^١، مُقَايَسَةٌ^٢، مُعَاهَدَةٌ^٣، مُحَاصَصَةٌ^٤، مُفَارَقَتٌ^٥، مُعَارَفَةٌ^٦،
مُزَايَدَةٌ^٧، مُكَالَمَةٌ^٨، مُنَازَعَةٌ^٩، مُحَافَظَةٌ^{١٠}، مُبَايَعَةٌ^{١١}، مُتَارَكَةٌ^{١٢}،
مُحَاكَمَةٌ^{١٣}، مُجَاهَدَةٌ^{١٤}، مُحَارَبَةٌ^{١٥}، مُشَارَكَةٌ^{١٦}.

a. *mûbadélé* to exchange. 1. *mouqayésé* to compare. 2. *mou-
uahédé* treaty. 3. *moukhasémé* contention. 4. *mûsaraqat*
departure. 5. *mou'aréfé* acquaintance. 6. *mûzayédé* auction.
7. *mûktiûlémé* conversation. 8. *mûnaza*ع quarrelling. 9. *mou-
hafaza* protection. 10. *mûbaya*ع to buy. 11. *mûtaréké*
armistice. 12. *mûhakémé* lawsuit. 13. *mûjahédé* endeavour.
13a. *mouharébé* war. 14. *mûsharékét* partnership.

١٢٢ تعليم Exercise 122. ص ٣٣٥ p. 335.

IV. اِفْعَالٌ = اِفْعَالٌ *Ifqal* (Transitive).

اِنَّارَةٌ^١، اِبْلَاحٌ^٢، اِصْدَارٌ^٣، اِسْقَاطٌ^٤، اِضْلَالٌ^٥، اِشْغَالٌ^٦، اِعْمَارٌ^٧،
اِظْهَارٌ^٨، اِفَاضَةٌ^٩، اِزَالَةٌ^{١٠}، اِمَالَةٌ^{١١}، اِدَانَةٌ^{١٢}، اِطَالَةٌ^{١٣}، اِدَارَةٌ^{١٤}،
اِیْضَاحٌ^{١٥}، اِیْجَادٌ^{١٦}، اِیْرَادٌ^{١٧}، اِعْزَامٌ^{١٨}، اِعْدَامٌ^{١٩}، اِفَادَةٌ^{٢٠}، اِتْمَامٌ^{٢١}،
اِحْرَاقٌ^{٢٢}، اِخْرَاجٌ^{٢٣}، اِعَادَةٌ^{٢٤}.

a. *inaré* to illuminate. 1. *iblagh* reaching. 2. *isdar* to issue.
3. *isqat* to throw down. 4. *izlal* to lead astray. 5. *ish-ghal* to
occupy. 6. *i'amar* to improve. 7. *iz'har* to show. 8. *ifazé* to
pour out. 9. *izalé* to remove. 10. *imalé* to incline. 11. *idané*
to lend money. 12. *italé* to lengthen. 13. *idaré* to manage.
14. *iyzah* to explain. 15. *iyjad* to invent. 16. *iyrad* to put
forward. 17. *i'ezam* to send. 18. *i'edam* to murder. 19. *ifadé*
to explain to. 20. *itimam* to finish. 21. *ihraq* to burn. 21a. *ikh-
raj* to push out. 22. *iyadé* to return.

١٢٣ تعليم Exercise 123. ص ٣٣٥ p. 335.

V. تَفَعَّلُ = تَفَعَّلَ *Téfaggoul* (Intransitive).

تَوَزَّعَ^a ، تَكَثَّرَ¹ ، تَكَبَّرَ² ، تَحَمَّلَ³ ، تَشَكَّلَ⁴ ، تَبَدَّلَ⁵ ، تَمَلَّكَ⁶ ،
تَقَرَّرَ⁷ ، تَنَصَّرَ⁸ ، تَأَدَّبَ⁹ ، تَرَوَّجَ¹⁰ ، تَدَرَّسَ¹¹ ، تَأَسَّفَ¹² ، تَعَدَّى¹³ ،
تَكَلَّمَ¹⁴ ، تَأَلَّفَ¹⁵ ، تَسَلَّى¹⁶ ، تَأَهَّلَ¹⁷ ، تَجَمَّعَ¹⁸ ، تَذَكَّرَ¹⁹ ، تَشَكَرَ²⁰ ،
تَشَكَّى^{20a} ، تَمَنَّى²¹ .

a. *ténév'vâr* to become luminous. 1. *tékés'sûr* to be increased. 2. *tékéb'bâr* to be proud. 3. *téham'mûl* to be patient. 4. *teshék'kûl* conformation. 5. *tébéd'dûl* change. 6. *témél'lûk* to take possession. 7. *tégar'rûr* to be stationary. 8. *ténas'sour* to become Christian. 9. *té-éd'dûb* to be polite. 10. *tézévvûj* to marry. 11. *tédér'rûs* to learn. 12. *té-és'sûf* to regret. 13. *té'ad'di* to persecute. 14. *tékél'lâm* to speak. 15. *té-él'lûf* to compile. 16. *téselli* to comfort. 17. *té-ih'hûl* to marry. 18. *téjémmû* to meet together. 19. *tézékkûr* to consult. 20. *téshékkûr* to thank. 20a. *téshék'ki* to complain. 21. *téménni* to ask favour.

١٢٤ تعليم Exercise 124. ص ٣٣٦ p. 336.

1. The Ten thousand having crossed the icy and snowy mountains and flowery fields of Ararat, when they reached Trebizond cried out 'The Sea, the Sea', and expressed great joy. 2. The teacher delivered a speech yesterday evening: he explained (*béyan ou iyzah étî*) how and when the steam-engine was invented. 3. Mr. Cross (*Khachér*) wrote his will (*vaseeyét*), and after signing it, he sent it for ratification to the Notary Public. 4. Have you paid your debt? — I have given a note (*tahveel*) to pay (my debt) within a month (*bir mah zarfinda* or *mûrourounda*). 5. The zeal of the young men is great (*kébeer*) but their experience is deficient. 6. What is $4 + 6 - 5$ equal to? $4 + 6$ is 10, $10 - 5$ is equal to 5 (*zayid* plus, *naqis* minus, *mûsavee* equal). 7. Have you prepared my passport? — Yes, sir, if you come to my office to-morrow you will get (receive) it. 8. Don't say that word, because instead of pacifying the anger of the master it increases it (*tah-reek edér*). 9. He was so feeble that he was unable to utter even a word. 10. Teaching (*taleem*) confirms study (*téallûm*). 11. Criticism (*itiraz*) is easy but invention (*ibda'*) is difficult.

Translation 125. ۳۳۷ ص p. 337. ترجمه ۱۲۵

۱ صبیانک^۱ تعلیم و تربیه سی غایت اهمیتلی^۲ بر ماده در. ۲ اوطه می
 احباً مک^۳ تصویر لری (یا خود) تصاویری^۴ ایله ترین ایله دیم. ۳ جمله مز
 دخی تبئی یه (یا خود) جناب اللّٰه تبئی یه دعوت اولوغشز. ۴ مرقوم ترقی
 دکل تدئی ایله یوردی. ۵ مومی الیه حقنده هیچ بر اشتکام یوقدر.
 ۶ چین و ماچین (یا خود) چین اها لیسنگ اکثریسی تنصر ایله مشدر.
 ۷ درسره ایکی صحیفه ده علاوه اولوغشدر. ۸ اعدانک^۵ (یا خود)
 خاصک بالجمله^۶ تعدیاتنه^۷ تحمل ایدیگیز. ۹ خانه یی اوکا تملک مرقوم
 دخی تملیک ایله دی. ۱۰ چوروغی تأسف عظیم ایله (کدر عظیمه)
 تکدیر ایله دیم. ۱۱ طالبک (یا خود طلبه نک) سؤالی حل ایتمه اقتداری
 یوغیدی. ۱۲ نصرالدین افندی تعلیم صبیان دخی تعلم ایدیوردی.
 ۱۳ طُیور^۸ هواده طیران ایدیور. ۱۴ سکا اعانه ایده جک آقچهم
 یوقدر. ۱۵ سزی مدت مدیده انتظارده بر اقدیغمه فوق العاده تأسف
 ایده رم (اوزون مدت سزی بکلمتدیگمه تأسف ایده رم).

1. pl. of صبی *sabee*. 2. *chémmyétli* important. 3. pl. of حیب
habib. 4. *tésaveer* pl. of *tasveer* (§ 648). 5. *ada* is pl. of *عاد*
adou enemy. 6. *biljamlé*. 7. *téaddiyat* is pl. of *té'addi*. 8. *touyour*.

Reading Exercise. (۲۹) تعلیم قرائت

Friendship. دوستلق

A true friend is more precious than all the treasures of the world, but he is very rare. One who thinks that he has many friends, has none, because not every friend is a friend. One who expresses friendship for everybody, cannot be a friend to any one. The older the friendship is, the stronger and firmer it is.

He who finds a virtuous and true friend, must know well that he has found a great treasure. A friend in the time of

affliction his friend's comforts him and diminishes his sorrows, and increases his joy in his joyful time.

One of the remarkable sayings of Voltaire is this: "The greatest joy that an honest man can ever feel comes from making his friends happy." The fundamental conditions of friendship are to show real sympathy and perfect fidelity (*kémali émniyet*), sincerity of heart (or a sincere heart *khoulou-sou qalb*) and (*ilé*) love, faithfulness and loyalty (*véfakiârlîq*) to each other; and in the time of necessity to show (*ibraz*) self-denial to each other.

Prof. Naji.

درس ٤٩ Lesson 49.

تعليم ١٢٦ Exercise 126. p. 340. ص ٣٤٠

VI. تفاعل = تفاعل *Téfaqoul* (Reciprocal).

تَنَاصَرُ^١، تَنَاسَلُ^٢، تَتَابَعُ^٣، تَصَادَمُ^٤، تَبَاعَدُ^٥، تَنَاسَخَ^٦، تَنَاقُضُ^٧.

1. *ténasour* mutual help. 2. *ténasûl* generation. 3. *téta-bâع* becoming consecutive. 4. *tésadûm* collision. 5. *tébayûd* to be distant. 6. *ténasûkh* transmigration of soul. 7. *ténaqouz* contradiction.

تعليم ١٢٧ Exercise 127. p. 340. ص ٣٤٠

VII. اِنْفَعَال = اِنْفَعَال *Infîqal* (Intr., Pas.).

اِنْقِصَالُ^١، اِنْقِلَابُ^٢، اِنْقِيَادُ^٣، اِنْدِفَاعُ^٤، اِنْقِبَاضُ^٥، اِنْصِبَابُ^٦، اِنْجِلَالُ^٧، اِنْكِسَارُ^٨، اِنْجِذَابُ^٩، اِنْشِرَاحُ^{١٠}، اِنْعِقَادُ^{١١}، اِنْوِذَامُ^{١٢}، اِنْعِكَاسُ^{١٣}، اِنْحِصَارُ^{١٤}، اِنْجِمَادُ^{١٤٠}.

a. *infisal* removal. 1. *inqîlab* revolution. 2. *inqîyad* obedience. 3. *indîfaع* expelling. 4. *inqîbaz* constipation. 5. *in-sîbab* inundation. 6. *inhîlal* solution. 7. *inkîsar* to be broken. 8. *injîzab* to be attracted. 9. *inshirah* to be cheerful. 10. *in-عiqad* to be gathered. 11. *inhîdam* demolition. 12. *inhîzam* to be crushed. 13. *inعktâs* reflection. 14. *inhîsar* restricting. 14a. *injîmad* freezing.

Exercise 128. ۳۴۲ ص p. 342. تعلیم ۱۲۸

VIII. اِفْتِقَال = اِفْتِعال *Iftiqal* (Intr., Pass.).

اِتِّعَاد^۵، اِرْتِبَاط^۱، اِخْتِيَار^۲، اِنْتِشَار^۳، اِرْتِدَاد^۴، اِنْتِظَام^۵،
اِعْتِقَاد^۶، اِمْتِحَان^۷، اِزْدِوَاج^۸، اِزْدِيَاد^۹، اِتِّفَاق^{۱۰}، اِتِّصَال^{۱۱}، اِرْتِحَال^{۱۲}،
اِخْتِلَال^{۱۳}، اِخْتِرَام^{۱۴}، اِخْتِيَاJ^{۱۵}.

a. *ittihad* union*. 1. *irtibat* connexion. 2. *ikhtiyar* preference. 3. *intishar* publication. 4. *irtidad* apostacy. 5. *intizam* regularity. 6. *i'etiqad* creed. 7. *imtihan* examination. 8. *izdivaj* marriage. 9. *izdiyad* growth. 10. *ittifaq* alliance. 11. *ittisal* union, connexion. 12. *irtihal* to travel (to die). 13. *ikhtilal* revolution. 14. *ihtiram* honouring. 15. *ihitiyaj* need.

IX. اِفْعَال = اِفْعَال *Ifqilal* (Colour).

اِحْمَرَار^۴، اِسْوَدَاد^۵، اِخْدِيبَاب^۶، اِغْبِرَار^۷.

a. *ihmtrar* to become intensely red. b. *isvidad* to become intensely black. c. *ihdibab* to be hump-backed. d. *ighbirar* vexation.

Exercise 129. ۳۴۳ ص p. 343. تعلیم ۱۲۹

X. اِسْتِفْعَال = اِسْتِفْعَال *Istifqal* (Demand).

اِسْتِفْهَام^۱، اِسْتِیْحَار^۲، اِسْتِرْدَاد^۳، اِسْتِعْلَام^۴، اِسْتِدَامَة^۵،
اِسْتِجْوَاب^۶، اِسْتِخْرَاج^۷، اِسْتِشَارَة^۸.

1. *istifham* interrogation. 2. *istihar* to rent. 3. *istirdad* to be restored. 4. *isti'alam* to ask for knowledge. 5. *istidamé* perseverance. 6. *istijwab* to question. 7. *istikhraj* to extract. 8. *istisharé* to consult.

* In verbal sense 'to be united, to be connected, to be preferred' etc.

The Quadriliteral Derivative Infinitives.

There is only one measure of Quadriliteral Derivative Infinitives used in Ottoman Turkish which is **تَفَاعُلٌ** *Téfaqlâl*.

تَسْلُسُ^۱، تَزَلُّزُ^۲، تَذَبُّبُ^۳.

1. *tésélsûl* continuous succession. 2. *tézélzûl* trembling.
3. *tézébzûb* waving.

تعليم ۱۳۰ Exercise 130. ص ۳۴۳ p. 343.

1. Has your anxiety passed away¹? — Yes, sir: it is said 'The end of patience is peace,' anxiety is removed by patience. 2. Were you much troubled by the multitude? — Yes, sir, we were troubled much by the crowding of the multitude. 3. What plan² has been adopted in hand for the storing of victuals³? — Sir, we could not agree and come to a decision. 4. Have the thieves confessed the case of murder at their interrogation⁴? — Yes, sir, they have confessed and after a trial⁵ have been sentenced to execution. 5. When did the death of your grandfather occur? — It occurred in 1872 in Constantinople. 6. Did you rent that house? — No, sir, not having an acquaintance with the house owner we could not agree about the rent. 7. I asked pardon of the teacher for not being able to compare my translation with the text. 8. Wisdom and diligence consist of patience and endeavour⁶.

1. *déf olmaq*. 2. *tédbeer*. 3. *zakheeré* corn. 4. *istintaq*. 5. *mouhakémé*. 6. *dirayét ou zékîâvét sabr ou ijtihaddan ibarét dir*.

ترجمه ۱۳۱ Translation 131. ص ۳۴۴ p. 344.

۱ مومی الیه عهد عتیقندن بر چوق آیات کریمه ایراد ایله دی (یاخود)
آیتلر استخراج ایله دی. ۲ مذکور ایککی سفینه نك (یاخود) سفینتینک
مُصادمه سندن بر مضرت حصوله کلدی می؟ — اوت افندم 'سفینتینک'
بری بش دقیقه ظرفنده غرق اولدی. ۳ محاربه ختام بولدی می؟ —
خیر افندم 'انجاق ایککی آیتق بر مُتارکه وار دز. ۴ قاین برادرم طاهر
بك افندی بی ذات والالرینه تقدیمه کسب افتخار ایدرم. ۵ علوی
مسلمانلار و یزیدیلر تناسخ ارواحه ایمان و اعتقاد ایدرلر. ۶ معاهده تحریر

تمیز و دولتین بیننده تعاطی اولوندی. ۷ هر نه قدر بش نقر شاهد
موجود ایدی ایسه ده استشهادلرنده (یاخود) شهادتارنده تناقض مشاهده
اولوندی.

تعلیم قرائت Reading Exercise. (۳۰)

Néjabéti Haqiqiyé True Nobility.

Consider that man is not born great from his mother, either morally or physically. I wonder if we ask the peers of England, the princes of France and all the nobility of the world, is it possible to find anybody who can trace his ancestry to the beginning of Creation?

Leaving out of consideration tradition and mythology, let us consider (*gêozûmûzûn êñûné alalim*) some events which are proved by history among the Ottomans, and even (to avoid falling into prolixity), let us omit the Arabian dynasties.

The founder of the Saffaree dynasty (A. D. 882—905) of Khorasan was a handit, the founder of the Ghaznévide dynasty (A. D. 997—1155) of Persia was a slave. The man who elevated the dynasty of the Seljuks (in Central-Asia and Asia Minor) to such a degree of power, grandeur and magnificence in the world of diplomacy, — was he not a chief of a nomadic tribe?

What need is there [to go farther]; was not the founder of the vast empire of humanity which ruled half of the world a Tartar chief?

Was not Tamerlane — whose equal in the number of his victories has not come into the world, — among the descendants of a man who was one of the servants of Jengiz Khan?

Such dynasties as those of the Atabégs (in Persia, A. D. 1147—1340), of the Eyyoubites and Mamelouks (in Egypt) — were they not founded either by a strong young soldier or by an energetic slave?

Among those who were of well known families in the Ottoman Empire ought to be mentioned (the first grand vizier 1360—1386) Jéndéréli Qara Halil, who was an ordinary student of Canon Law; (the distinguished grand vizier the horror of Europe in XVI. century) Kéoprûlû Méhémméd Pasha, who was a cook in the Imperial Palace, (the founder of the Khedivial dynasty, in Egypt) Méhémméd Ali Pasha, who was but the son of a farmer.

Kémal Bèy.

درس ٥٠ Lesson 50.

The Participles of Derivative Infinitives.

Mézeedûn Feehi Masdarlarîn Ismi Fayıl vé Méfoullarî.

Note. 1. The plurals of Subjective and Objective Participles formed from the nine Derivative Infinitives are made regularly: the rational masculine nouns with *-een* (§ 573) and the others with *-at* (§ 576); as: *mûsafreen* مَسَافِرِينَ guests, *mûjév-hérat* مجوهرات jewels, *mouharrérat* مَحَرَّرَات writings, *mûshkilat* مشکلات difficulties.

2. These Participles are used in Ottoman either as nouns or as verbal nouns, they are regarded as Compound Intransitive Verbs and are used with the verb اولماق *olmaq* (§ 273).

تعليم ١٣٢ Exercise 132. ص ٣٥٠ p. 350.

نَاقِلٌ، مَقُولٌ^a؛ مَتَقَاعِدٌ، مَتَقَاعِدٌ¹؛ مَحَالِفٌ، مَحَالِفٌ²؛ مَعْطَلٌ،
مَعْطَلٌ³، مُسَلِّحٌ، مُسَلِّحٌ⁴؛ مُرْتَفِعٌ، مُرْتَفِعٌ⁵؛ مُسَافِرٌ، مُسَافِرٌ⁶؛
مُعْتَبَرٌ، مُعْتَبَرٌ⁷؛ بَانِيٌ، مَبْنِيٌ^{7a}؛ مُنَازِعٌ، مُنَازِعٌ⁸؛ مُتَكَلِّمٌ، مُتَكَلِّمٌ⁹؛
مُعْرِفٌ، مُعْرِفٌ¹⁰؛ مُتَعَدِّدٌ، مُتَعَدِّدٌ¹¹؛ مُفَقِّشٌ، مُفَقِّشٌ¹²؛ مُسْتَنْطِقٌ،
مُسْتَنْطِقٌ¹³؛ مُحَرَّرٌ، مُحَرَّرٌ¹⁴؛ مُرَتَّبٌ، مُرَتَّبٌ¹⁵؛ مُتَوَاضِعٌ،
مُتَوَاضِعٌ¹⁶؛ مُسْتَعْجِلٌ، مُسْتَعْجِلٌ¹⁷؛ مُزِينٌ، مُزِينٌ¹⁸؛ مُصَحِّحٌ

Note. a. *naqil*, *ménqoul* narrator, *told. 3. *mou-at-tîl*, *mouat'tal* who denies the existence of God, materialist, *un-occupied. 7. *mûtébér* honorable. 7a. *bani*, *mébni* builder, *built. 9. *mûtékèllîm* speaker, 1st person. 10. *mouar'rif*, *mouarréf* known, this is the fayıl mefoul of *téarrúf* a being known. However there is a misprint, the correct form is *tésarrúf* تَصَرَّفٌ possession = *mûtésarríf* possessor, governor; *mûtésarréf* possessed. 11. *mûté-ad'dîd*, -*déd*. 12. *mûfèttîsh*, -*ttésh*. 13. *moustantîq* interrogating (judge); -*taq* interrogated (culprit). 14. *mouhar'rîr*, *mouharrér* writer, *written. 15. *mûrèttîb* a compositor in a printing house, *mûrrettéb* set up (type). 18. *mûzéyyin* decorator, *embellished, decorated.

* The asterisk show that a word is an Objective Participle. All the Participles do not have both regular Objective and Subjective Participles. They sometimes lack one, sometimes the other.

مُصَحِّحٌ¹⁹؛ مُعَلِّمٌ²⁰؛ مُكْتَبِلٌ²¹؛ مُهَنْدِسٌ²²؛
 مُوسُوسٌ²³؛ مُوسُوسٌ²⁴؛ مُطَنِّطٌ²⁵؛ مُجَوِّهٌ²⁶؛
 مُعْنُونٌ²⁷؛ مُصَيِّقٌ²⁸؛ مُصَيِّقٌ²⁹؛ مُبْرَهَنٌ³⁰؛ مُنْقَدٌ³¹؛
 مُنْقَدٌ³²؛ مُتَوَقِّىٌ³³؛ مُتَوَقِّىٌ³⁴؛ مُتَوَقِّىٌ³⁵؛ مُتَوَقِّىٌ³⁶؛

19. *mousah'hah* corrector, proof-reader; *mousah'hah* corrected.
 23. *muves'vis*. 25. *mújtéhér* *pearl, set with pearls. 26. *mouan vén*,
-vén *(a book or letter) having a superscription, title-page. 27. *mou-*
sayqíl, *-qal*. 28. *proved. 29. *múnaq-qád*, *-qad* critic, *criticized
 (*téngeed* to criticize). 30. *tévêffee* (from وفاة 'وفاة') God's causing
 one to sleep, to die. *mútevéffi* **mútevéffa*, received into the mercy
 of God, sleeping, dead, deceased: the fem. متوفاة *mútevéfat*, (*múte-*
véffiyé is wrong). 31. *tahmeed* to praise: *mouhammid* a great praiser;
mouhamméd praiseworthy, highly praised.

تعليم ۱۳۳ Exercise 133. p. 350. ص ۳۵۰

1. How long have you lived in Merzifoun? — Next Sep-
 tember it will be just eighteen years. 2. What reputation has
 this merchant? — He is an honourable person. 3. Have you
 your arms on you? — Yes, sir, we all are armed. 4. Are
 you going anywhere during this vacation? — No, sir, I shall
 stay at Merzifoun. I am going to make some translations and
 send them to Constantinople to be printed, and afterward I shall
 be occupied with the correction of the printed sheets. 5. Is it
 not possible to procure a proof-reader there? — It is very
 difficult to find a careful proof-reader. 6. The steamer reached
 Samsoun very late. I wonder whether the wind was contrary?
 — Yes, sir, if it were not for the head wind it would arrive
 in two days. 7. Is your brother-in-law pensioned off? — Yes,
 sir, by the favour of His Imperial Majesty he has been pensioned
 off with 500 piastres a month. 8. Who is the author of this book?
 — He is Mr. Hovohannes Hagopian, professor of the Turkish
 language in Anatolia College, at Merzifoun. 9. The owner of
 this garden is His Excellency Békir Pasha, the governor of
 Amassia.

ترجمه ۱۳۴ Translation 134. p. 351. ص ۳۵۱

۱ مسافری کهز کیلار درلر؟ — قولده ادبیات ارمنیه¹ معلمی

¹ *Édèbiyatî Êrmèniyè* Armenian literature.

گلیان افندی و (شیکسپیرک آثارندن^۱) حاملتک مترجمی حذاقتلو^۲
 دو قنور نهاد افندی در. ۲ او مکمل لغتک محترری کیمدر؟ (مذکور
 لغت کتابنک مؤلفی^۳ کیمدر؟) — فضیلتلوم. فکر افندی حضرتلری
 در. ۳ متصرف پاشا حضرتلرینک ارسالی آرزو بویوردقلری مخمنلر^۴
 (یاخود) مفتلر مواصلت ایله دیلر می؟ — ۴ مرقومان واصل اولدیله
 ایسه ده غایت مُستعجل بر مصلحتلری اوله سی مُسبته بر شی اجرا سنه
 مقتدر اوله مامشله. ۵ یدیکیزده بولونان کتابی کیم تجلید ایله دی؟ —
 مجلد ماهر آرساق افندی تجلید ایله مشدر. ۶ فصیح^۵ ترکیه تکلمنه
 مُقتدر میسیکیز؟ — اوت افندم! سایه عالیگزده ترکیه تکلمنه
 مهارت (یاخود) اقدار کسب ایله دم. ۷ مهندسک تحریر ایله دیکی
 اثر نه جنس بر کتاب در؟ ارمنیجه دن مترجم غایت مکمل بر اثر اولوب
 تصاویر متعده ایله مزین در. ۸ موسیو غروسک مطبعه سنده بو کتابی
 ترتیب ایدن مرتبلا ارمنی میدرلو؟ — خیر افندم! موسیو غروسک
 مطبعه سنده موجود بولونان مرتبلا جمله^۶ آلامانیلی درلو.

Reading Exercise. (۳۱) تعلیم قرائت

Administrative Councils *Méjalsi İdaré*.

There is in the centre of every Vilayét, Liva and Qaza an Administrative Council. This council is composed of ex officio and elected members. The ex officio members in the Vilayét are: the magistrate, the chief officer of Canon Law, the Auditor, the Chief Secretary and the spiritual heads of non-Moslem communities in the centre of the Vilayét.

Similarly in the Liva they are (*ibarét dir*): the Magistrate, Müfti, Auditor, the Chief Secretary and the spiritual heads of non-Moslem communities in the centre of the Liva.

¹ *asar* pl. of *eser* work. ² a title given to doctors: It means 'skilful'. ³ *maéllif* Fayil of *té-éleef* تألیف. ⁴ *moukhammin* Fayil of *takhmeen*. ⁵ *faseeh* correct, Adj. Qual. فصاحت. ⁶ *jûm-létén* all (§ 682).

In the Qaza too they are (*ibarét dir*): the assistant Magistrate, the Mufti, the Auditor, the Chief Secretary and the spiritual heads of the non-Moslem communities in the centre of the Qaza. The non-Moslem communities are composed of¹ Christians and Jews.

The elected members consist of four persons: one half of whom are Moslems and the other half non-Moslems: their elections belong to the people.

The Administrative Councils superintend the administration² of the district.

¹ *téshkil*: تشكيل of شکل. ² *oumourou idaré* the affairs of administration: امور is the irregular pl. of امر *émr* work, affair.

درس ۵۱ Lesson 51.

Broken or Irregular Plurals.

جمع سالم *Jémi Salim* Regular Plural (pluralis sanus).

جمع مذکر سالم *Jémi Múzékkéri Salim* Reg. Masc. Plural.

جمع غیر سالم، جمع مکسر *Jémi ghay'ri Salim* or *Jémi Makéssér* Irregular or Broken Plural.

تعلیم ۱۳۵ Exercise 135. ص ۳۵۸ p. 358.

1. Prim. Tril. Infinitive كِتَاب *kitab* = فِقال: Irr. pl. فُقُل = فُقُل *kútub* books; Fayil فَاقِل *khatib* clerk: Irr. pl. فُقُل = فُقُل *kétébé* clerks; Méfoul مَكْتُوب *méktoub* a letter = Irr. pl. مَفَايِل *mékâteeb* letters (§ 648); N. of Loc. مَكاتب = مَفَايِل *mékéteb* school: Irr. pl. مَفَايِل *mékâteeb* schools; Der. Inf. مَفَايِلَة = مَفَايِلَة *múkâtebé* correspondence: Fem. Reg. pl. مَفَايِلَات *múkâtebat*. 2. Prim. Tril. Infinitive خُرُوج *khourouj* coming out: Fayil خَارِج *kharij* outside, Nisbé خَارِجِي *khariji*, Abs. Noun خَارِجِيَّة *kharijiyé* (§ 582), Noun of Loc. مَخْرَج = مَخْرَج *ikhraj* to take out: Fayil مَخْرَج *moukhrij* extractor. Pl. اخراجات *ikhrajaat* exports. 3. Prim. Tril. Inf. نَزُول *názoul* descent: Fayil نَازِل *nazil* that descends; N. of Loc. مَنَازِل = مَنَازِل *ménzil* a station, inn;

Irr. pl. منازل *ménazil* inns. Der. إِنْزَالٌ = *inzal* to let descend;
 تَنْزِيلٌ = *ténzeel* = deduction. Fem. pl. تَنْزِيلَاتٌ *ténzeelat*.
 4. Prim. Tril. Inf. ذَكَرَ *zīk* mention = فَعَّلَ: Méfoul مَذْكُورٌ *mézkūr*
 mentioned, Fem. مَذْكُورَةٌ; Der. تَفَقَّلَ = تَفَقَّهَ = *tézkéré*, note (§ 617);
 تَفَقَّلَ = تَذَكَّرَ *tézzékkār* remembrance: pl. تَذَكُّرَاتٌ *tézzékkūrat*;
 مُفَاكَلَةٌ = مَذَاكِرَةٌ *mūzakeré* consultation: pl. مَذَاكِرَاتٌ *mūzakerat*.
 5. Prim. Inf. قَتَلَ *qatl* to kill = فَعَّلَ: Fayil قَاتِلٌ *murderer*,
 Fem. قَاتِلَةٌ, Masc. pl. قَاتِلِينَ *qatileen* murderers, Dual قَاتِلَيْنِ *qatiléyn*
 two murderers. Méfoul مَقْتُولٌ *killed*, Masc. pl. مَقْتُولِينَ, Dual مَقْتُولَيْنِ.
 N. of Loc. مَقْتَلٌ = مَقْتَلَةٌ = *maqtél*, *maqtélé* scaffold, Der. مُفَاكَلَةٌ =
 مُوَقَاتَلَةٌ *mouqatélé* massacre: pl. مُفَاكَلَاتٌ. 6. Prim. Tril. Infinitives
 جَبَرَ *jébr* force = فَعَّلَ: Méfoul مَجْبُورٌ *méjbour* forced, obliged: Abs. N.
 مَجْبُورِيَّةٌ *méjbou-riyét* obligation, force. 7. Prim. Tril. Infinitives عَلِمَ *'ilm*
 wisdom, science = فَعَّلَ: Fayil عَالِمٌ *'alim* wise; Méfoul مَعْلُومٌ *ma'lūm*
 known: Fem. pl. مَعْلُومَاتٌ *knowledge*; N. of Super. أَعْلَمَ *é-além* most
 learned; Adj. Qual. عَلِيمٌ *'aleem*, N. of Excess عَلَامٌ = فَقَالَ *allam*
 omniscient; Der. إِفْقَالٌ = اِعْلَامٌ *'ilam* a judicial decree in writing;
 تَفَقَّلَ = تَعْلِيمٌ to teach: Fem. pl. تَعْلِيمَاتٌ *instructions*, Fayil مُعَلِّمٌ
mou-a'llim teacher, مُعَلَّمٌ *moua'llém* taught, student. 8. Prim. Tril.
 Infinitives حَسَنَ *hūsn* beauty: Irr. pl. مُحَاسِنٌ *méhasin*. N. of Sup.
 أَحْسَنُ = أَفْقَلُ *éhsén* better, best: Irr. pl. أَحَاسِنُ *éhasin* the most
 beautiful (§ 648); Der. تَفَقَّلَ = تَحْسِينٌ *tahseen* to praise: Méfoul
 مُحَسَّنٌ *mouhassén*: pl. مُحَسِّنَاتٌ *mouhassénat* beauties, good things.
 9. Prim. Tril. Infinitives وُصِّلَ *vūsoul* arrival = فَعَّلَ: Fayil وَاصِلٌ
arriving; Méfoul مَوْصُولٌ *mévsoul* united, relative pronoun; Der.
 إِفْقَالٌ = اِصْأَلٌ *easal* to send to; مُوَاصَلَةٌ = مَوَاصِلَةٌ *mūvasélet*
 to reach, arrive. 10. Prim. Tril. Infinitives دَخَلَ *doukhoul* to enter
 = فَعَّلَ: Abs. N. دُخُولِيَّةٌ *doukhoulīyé* (§ 581); N. of Loc. مَدْخَلٌ
 = مَدْخَلٌ *médkhél* entrance, door; Irr. pl. مَدَاخِلٌ *médakhil*;

Der. إِفْعَال = إِدْخَالَ *idkhal* to cause to enter, insert; Fem. pl. إِدْخَالَات imports; مُدَاخَلَةٌ = مَدَاخَلَةٌ *mūdakhélé* interference: Fem. pl. مُدَاخَلَات. 11. Prim. Tril. Infinitives قُدُس *qouds* holiness, purity; Jerusalem: Adj. of Quad. قُدُوس *qouddous* the Most Holy. Nisbé قُدْسِي *qoudsee* holy, saintly: Abs. N. قُدْسِيَّة *qoudsee-yét* sanctity; divinity; N. of Loc. مَقْدِس *a* place of holiness, Jerusalem: Nisbé مَقْدِسِي *maqdisée* vulg. *mighdési*, *mahdési* Jerusalem pilgrim; Der. تَقْدِيس = تَقْدِيس *taqdees* to sanctify, dedicate: Méfoul مَقْدَس *mouqaddés* sanctified, holy. 12. Prim. Tril. Infinitives ضَرْب *darb* striking: Fayil ضَارِب *darib* that strikes, beater; Méfoul مَضْرُوب *madroub* struck, beaten; Der. إِفْتِقَال = إِضْطْرَاب *iztirab* anxiety: Fayil مُضْطَرِب *mouztarib* anxious. 13. Prim. Quad. Infinitives وَسْوَسة *vésvésé* anxiety: Fayil مُوسِس *múvésvis* naturally suspicious. 14. Prim. Quad. Infinitives طَنْطَنَةٌ *tantana* magnificence = فَقْلَةٌ, صَيْقَلٌ *sayqal* polish = فَقْلٌ, عُنْوَانٌ *únvan* title = فُقْلَانٌ: Fayil مُوسِس *múvésvis* anxious, suspicious; Méfoul مَصَيْقَلٌ *mousayqal* polished, مَوْعْنُونٌ *mou'anvénen* entitled. 15. Prim. Tril. Infinitives شَرْق *sharq* east = فَقْلٌ استِفْقَالٌ *istifqal* = إِسْتِشْرَاقٌ *istishraq* to study the Orient: Fayil مُسْتَشْرِقٌ *mústéshriq* orientalist: Masc. pl. مُسْتَشْرِقِينَ *mústéshriqeen* orientalists. اِتِّصَالَ *ittisal* = اِفْتِقَالٌ *iftiqal* to be united from وَصَلَ *vasl*, *asl*.

١٣٦ تعليم Exercise 136. ص ٣٥٩ p. 359.

1. The act of looking نَظَرَ *nazar*: Fayil نَازِرٌ *nazir* who looks, Méfoul مَنْظُورٌ *mansour* looked at; Der. اِنْتِظَارٌ = اِفْتِقَالٌ *intizar* to await: Fayil مُنْتَظِرٌ *múntazir* who awaits, مُنْتَظَرٌ *múntazar* who is waited for. 2. Ignorance جَهْلٌ = فَهْلٌ: Fayil جَاهِلٌ *jahil* ignorant: Masc. pl. جَاهِلِينَ *jahileen* ignorant people; Méfoul مَجْهُولٌ *méjhoul* unknown. 3. The act of sending رَسَالَةٌ = رَسَالَةٌ: فَهْلٌ = رَسُولٌ = فَهْلٌ letter, epistle: Ad. Quad. رَسُولٌ = فَهْلٌ

résoul apostle, prophet: Dual رَسُولَيْنِ *résouléyn* two apostles (Paul and Peter); Irr., Mas. pl. رُسُل رُسُولَيْنِ *rousoul, résouleen* apostles; Der. اِفْعَال = اِرْسَال *irsal* to send: Fayil مُرْسِل *mürsil* who sends, Méfoul مُرْسَل *mürsél* sent, messenger. 4. To burn حَرَقَ *harq* = اِفْتَقَلَ: Ad. Qual. فَتِيل = حَرِيقَ *hareeq* burning, fire; Der. اِفْتَقَالَ = اِحْتِرَاقَ *ihtiraq* to be burnt: Fayil مُحْتَرِقَ *múhtériq* burning, burnt. 5. To save خَلَّصَ *khélas* = فَعَالَ: Der. اِسْتَفْعَالَ = اِسْتِخْلَاصَ *istikhlās* to desire to save: Fayil مُسْتَخْلَصَ *mústakhlls* saviour (Persian adj. خلاصکار *khélaskār* 529), Méfoul مُسْتَخْلَصَ *mústakhlas* saved. 6. To write كَتَبَ *kétb* = فَعَلَ: Fayil كَاتِبَ *kiatib* clerk, Méfoul مَكْتُوبَ *méktoub* written, letter: two letters مَكْتُوبَات. Reg. Fem. and Irr. pl. مَكْتُوبَات *méktoubat, mékiatēeb* letters; N. of Loc. مَفْعَل = مَكْتَبَ *méktéb* school: Irr. pl. مَكَاتِبَ *mékiatīb*; Dual مَكْتَبَيْنِ *méktébēyn* two schools; Der. مُفَاعَلَة = مَكَاتِبَة *múkiatēbe* to correspond. 7. News أَخْبَرَ = فَعَلَ: Der. اِفْعَالَ = اِخْبَارَ *ikhbar*: Fayil مُخْبِرَ *moukhbír* informer, correspondent; مُفَاعَلَة = مُخَابَرَة *moukhabéré* to communicate, correspondence: Fayil مُخَابِرَ *moukhabir* correspondent (of Newspapers). 8. Prim. Trilit. Infinitives مَلَكَ, مِلْكٌ *múlk*: مِلْكٌ property: Fayil مَالِكٌ *malik* owner: Méfoul مَمْلُوكٌ *mamlúk* slave; N. with mim مَمْلَكَةٌ *mémlekét* country. Der. (I. is Fayil), X. اِسْتَفْعَالَ = اِسْتِمْلَاكَ *istimlak* to possess: Fayil مُسْتَمْلِكٌ *mústémlik* pl. مُسْتَمْلِكَات *mústémlikāt*, II. تَمْلِكُ = تَمْلِكُ *témleek* to give possession, V. تَمْلِكُ = تَمْلِكُ *témellúk* to take possession.

تعليم ١٣٧ Exercise 137. ص ٣٥٩ p. 359.

1. H. I. M. Sultan Hamid II. is the 34th of the Ottoman Sultans. 2. The Ottoman nation is one of the greatest nations. 3. The property-tax on this mansion is 740 piastres. 4. All his heirs were Ottoman subjects. 5. The most distinguished among the Persian poets is Hafiz of Shiraz. 6. Some of the principal families of the city started towards the sea-coast

this week. 7. Many of the esteemed officers are among my friends. 8. Have you learnt by heart the grammatical rules? if you have done it, it has great advantages (*féyayidi azeemé*). 9. The advantages¹ of schools are many: the children of poor families who have graduated² from there enter on the career of philosophers, viziers, magistrates³, doctors of Canon Law⁴ and clerks.

تعلیم ۱۳۸ Exercise 138. p. 360. ص ۳۶۰

۱ بو کتاب اوچیز یکر می قطعه تصاویری واشکالی حاویدر.
 ممالك محروسه شاهانه نك حدود شرقیه سی روسیه و ایران در. ۳ غایت
 دقیق حروفاته مطبوع بر نسخه انجیل شریفم وار در. ۴ کلیسه لر
 املاك ویرکیسی تأدیه ایتمز لر (یاخود) اماکن روحانیه املاك ویرکیسی
 تأدیه سندن مُعاف^۵ درلر. ۵ انکلیز اُمّت^۶ ملل آوروپانك ائ
 معظّم لرندن بریدر. ۶ اَطَبای مومی الیه^۷ اقرباگز میانده می معدود^۸
 درلر. ۷ سفائنه راکب^۹ جزائر^{۱۰} طوغری بر سیاحت اجرا ایله دیلر
 ۸ مزامیرده 'بنی بدن آعلا اولان قایایه اهدا ایله' دیو محرر در.
 ۹ مصارفاتك اسامیسی زده در؟ — بو یوریکز! تجارلردن اشترا
 اولونان البسه دخی فیاتلریله برابر اشبو اسامی به داخلدر. ۱۰ سنه
 حالیه ده^{۱۱} سبزوات و ازهارك^{۱۲} کلیه شاتی مکملدر.

¹ *mouhassénat*. ² *müntéhee* graduate: Fayil of *intihā* = انتہاء = *hûkm*. ³ *hûkkiam* pl. of حکم Fayil of حکم *hûkm*. ⁴ *houkéma* pl. of حکم *hakeem*, Ad. Quad. of حکمت *hikmēt*. ⁵ *mou'af* free, exempted (Fayil of مافله = *mou'afat* excusing, exemption: III of عفو *afv* 'pardon': in معافی *mou'afee*, *y* is dropped. ⁶ *ummēt* nation. ⁷ *moumayiléyhim* (§ 676^e). ⁸ *ma'doud* méfoul of *adéd* numbered. ⁹ *rakibén* riding on (§ 681). ¹⁰ *jézayir* pl. of *jézeéré* island. ¹¹ *halee* present: Nisbé of *hal*. ¹² *ézhar* pl. of زهره *zéhré* a single flower or blossom.

درس ۵۲ Lesson 52.

The Agreement of Adjectives with Nouns.

صفتلرک اسملرله اولان مُطابَقاتی

Exercise 139. p. 363. ص ۳۶۳ تعلیم ۱۳۹

1. The deceased must be remembered by saying 'May God have mercy on their souls'. 2. An Imperial exalted decree has been issued honorably that the burnt building of the American College for Girls in Merzifoun should be rebuilt. 3. In the furthest parts of the world the British have numerous colonies. 4. According to the narration and account of celebrated historians, in ancient times many nations appeared (*méydané gélmişlér*) in Asia Minor and disappeared again. 5. The patriarch Abraham is counted among the venerable ancestors of Our Lord. 6. Great effort and care are taken by the honorable (*kiram*) teachers for the proper teaching of our sacred religion in the national schools to the children of the country (*évlad ou atfalî vatan*).

ترجمه ۱۴۰ Translation 140. p. 364. ص ۳۶۴

۱ مأمورینِ کرامِ عثمانیه دن بعضیلری قوله جگ توزیع مکافات
رسمنده حاضر بولوغشار. ۲ آفریقای جنوبیده مهاجرین مغدورینک
اسکانی ضمننده لازم کلن معلومات مهمه یی بوراده موجود بوله جقسیمگز.
۳ طبیب موسیو قارینکتون اطبای مشهوره دن در. ۴ بعض مصالح
مهمه مناسبیله بورایه کلمکه مقتدر اوله مادی. ۵ اصدقای تبعه
شاهانه دن بر ذات 'سامعون' کرام (یاخود) حصار ذوی الوقار^۱ دیو
بر نطق ایرادینه ابتدار ایله دی. ۶ بنده کزده مورخین قدیمه ارامنه دن
موسس خورینی ایله آقائاقه لوس موجود در.

¹ *houzzarî zévée'l vaqar.*

تعلیم قرائت Reading Exercise. (۳۳)

Inventions Resulting from Observation.

The history of inventions contains many examples to prove the real necessity of observing everything. The majority of inventions have originated from something apparently unimportant, which fell under the observation of a sagacious labourer or a skilful scientist.

For instance, the sea together with a bunch of herbs throws upon its coast certain sea-mosses unknown in Europe. A sailor, whose name and existence were unknown till then to anyone, gathers them, and, after having examined and scrutinized them carefully, he decides that these must come from a very far country. He imagines by this the discovery of a new world beyond the Ocean, and succeeds in this.

In a monastery a lamp hung from a dome is oscillating to and fro. A skilful scientist, giving full attention to its continuous motions which he sees at that very moment, follows it saying "One! two! one! two!" He goes home full of excitement, he has discovered the constant movement of the pendulum, one of the very important principles of Natural Philosophy.

Lady Mania.

Note. The word *Khanîm*, *Hanîm*, of Tartar origin, is used as the fem. of *khan* 'king, prince', while that of *Béy*, *Bég* is *Béyim*, *Bégim*, though not used in Ottoman Turkish.

درس ۵۳ Lesson 53.

حرف تعریف The Arabic Definite Article.

تعلیم ۱۴۱ Exercise 141. p. 371. ص ۳۷۰

I. 1. ابن الله *ibnou'llah* the son of God; روح الله *rouhou'llah* the spirit of God, the Holy Spirit; عبد الله *abdou'llah* the servant of God; بيت الله *béytou'llah* the house of God; كلمة الله *kélimétou'llah* the Word of God, the Logos; رسول الله *résoulou'llah* the prophet of God; نور الله *nourou'llah* the light of God; رحمة الله *rahmétou'llah* the mercy of God. 2. عطاء الله *ata-ou'llah*, فیض الله *féyzou'llah* the gift of God, Theodore (Turk. *Allahvérdi*, *Haqvérdi*, *Khûdavérdi*); سعد الله *sa'adou'llah* the felicity granted by God;

سيف الله *séyfou'llah* the sword of God (Ali). 3. عباد الله *ibadow'llah* the servants of God. 3a. خليل الله *khaleelou'llah* the chosen friend of God¹ (Abraham). 4. قدس الاقداس *qoudsou'l aqdas* the Holy of Holies. 5. كلم الله *kéleemou'llah* interlocutor with God (Moses). 6. سلطان البرين *soultanú'l bérreyn* the Sultan of two continents, Asia and Europe. 7. خاقان البحرين *khaqanú'l bahréyn* the emperor of two seas, the Black Sea and Mediterranean. 8. دار الفنون *darú'l fúnoun* the house of sciences, university; دار الشفقة 'دار الخير' *darú'l khayr*, *darú'sh-shéfaqa* the house of benevolence, charity, orphanage; دار السعادة *darú's sé-a-dét* the house of prosperity, the Imperial Harém. دار الطباعة *darú't téba'at* printing-house, دار التحصيل *darú't tahseel* the house of learning, school; دار الخلافة *darú'l khilafét* the abode of the Caliphate, Constantinople. 9. بنت العنب *bintú'l inéb* the daughter of grapes, wine. 10. أم الخبائث *ammú'l khabayis* the mother of evils, wine. 11. عبد الرحمن *abdú'r rahman* the servant of the Merciful, عبد الكريم *abdú'l kéreem* the servant of the Gracious عبد الحميد 'عبد المجيد' *abdú'l Hameed*, *abdú'l Méjeed*, *abdú'l Azeez* the servant of the All Praiseworthy; عبد الستار *abdú's séttar* the servant of the forgiving God; عبد المسيح *abdú'l méseeh* the servant of Christ. 12. شمس الدين 'شرف الدين' نور الدين *nouré'ddeen*, *shéréfé'ddeen*, *shémsé'ddeen*, *búrhané'ddeen*, *izzé'ddeen* the light, glory, sun, proof, glory of the religion; نصر الدين 'ناصر الدين' *nasré'ddeen* the help of the religion; جمال الدين *jémalé'ddeen* the beauty of the religion, مظفر الدين *mousaffe-é'ddeen* the victor of the religion. (All are used as proper names.) 12a. باب المندب *babél mandib* the Gate of Tears, Babel Mandeb; جبل الطارق *jebélél tariq* the mountain of Tariq (*Tariq-Ibni-Zéyyad*, a general of the Caliph El Véleed, A. D. 711), Gibraltar.

II. 13. عظيم الشأن *azeemú'sh shan*² glorious; جليل الشأن *jéleelú'sh shan* magnificent. 14. سالف الذكر *salifú's zikr*, سالف اليان *salifé't*

¹ In page 368 correct the 'Good' of the text into 'God'.

² a. شان glory, majesty.

béyan above-mentioned. 15. نادر الاستعمال *rare* in usage, obsolescent. 16. سریع الحركة *sereeu' l haréké* quick in motion. 17. مرعى *méree' l khatîr* honourable. 18. كره الصوت *kérihû'ssavt* ill-toned, unmelodious. 19. مقبول الشهادة *maqboulû'sh shéhadé* whose testimony is acceptable, honourable. 20. ارحم الراحمين *érhémû'r raheemeen* the most compassionate of the compassionate.

§ 670. ابن خالدون *Ibni Khalidoun*, *Ibni Rûshd*, *Ibnê'r Rûshd* *Ibni Khalidoun* (the great Arabic historian), *Ibni Rûshd*, *Averrhoes* (the great Arabian philosopher). ابن داود *Ibni Davoud* the son of David. يعقوب بن اسحق *Yaqoub ben Ishaq* Jacob the son of Isaac. عالية بنت نعيمة *Aleeyé binti Nayima Aliyé* the daughter of Nayima. قره بت ولد آرتن *Carabét the son of Artin*. ابو الضيا *ébou'z Ziya, ébou Diya* the father of Ziya.

Note. Compare the Biblical names with this rule. يَشُوع *Joshua* the son of Nun, إِشْعِيَاء *Isaiah* the son of Amoz, ابْن يَسَى *Jonah* the son of Amittai, سِيمُون *Simon* son of Jonah, أَبِي جَانَل *Abimelech*, ابْن يَسَى *Abimelech*, بَثْ شَبْع *Bath-sheba*, عوبديا *Obadiah*: (إبي corresponds to ابو to بنت etc.).

Arabic Prepositions حرف جرّ

تعليم ۱۴۲ Exercise 142. p. 373. ص ۳۷۳

1. There are three Persons in the Godhead: the Father, the Son and the Holy Spirit. 2. The Self-existent God is the Lord of lords, the King of Kings and the Creator of heaven and earth. 3. Our Lord Jesus Christ is both the Son of God and the Son of man. 4. The Holy Spirit purifies human hearts. 5. The Patriarch Jacob is among the very great ancestors of our Lord Jesus Christ. 6. It is necessary always to say Bismillah before beginning work, eating, reading and drinking. 7. She could not get well after all, is it so? — Yes, sir, she died of pneumonia. 8. Please God (*Deo volente*), to morrow I will start for Cæsarea. 9. Continue your work energetically as you did before. 10. The note was prepared before lunch and after lunch it was written and signed. 11. I usually take a walk after dinner.

Translation 143. ۳۷۳ ص p. 373. ترجمه ۱۴۳

بر کون خواجه نصرالدین (طاب ثراه^۱) حضرتلری 'حاشا من الحضور^۲ چمنزار زاده‌ی غائب ایده‌رک بر کیمسه‌یه اونک حقنده سوال ایده‌دیکنده مرقوم «اوت خواجه افندی! سنک مرکبکی کوردم» قونیه محکمه‌سنده قاضیق ایدیوردی» دیر. خواجه افندی '«پک اعلا! اونک قاضی اوله‌جغنی بن ذاتا بیللیوردم. بزم اوغلان خیلزه درس ویریر ایکن بو اشک قولاتلرینی دیکه‌رک دقتله دیکلر دورور ایدی» دیدی. وَ فی الحال قونیه‌یه متوجهاً یوله روان اوله‌رق بر قاچ هفته‌دن محل مذکوره مواصلت ایدوب طوغریدن طوغری‌یه محکمه‌یه مراجعت ایدر. قاضی افندی‌ی اوزاقدن کورور و مرکبک طوربه‌سندن بر طوتم اوت آلوب گاه! گاه! گاه! دیو چاغیره‌رق اوکا کوسته‌ریر. قاضی افندی خواجه‌نک یاپدینغی کوره‌رک تَبَسُّم ایلهدی^۳. خواجه ایسه «نه اعلا! ینی کورور کورمز طانیدی» بر قاچ دقیقه‌دن سوینه سوینه کلوب تازه اوتی بیه‌جک. او کلنه قدر بن ده شوراجقده اونی بکله‌یه‌یم» دیه‌رک حالا اوراده مرکبک و رودینه مُنتَظِر در.

Reading Exercise. (۳۷) تعلیم قرائت

An Anecdote لطیفه Lateefé.

Once at a social party when there was a discussion about the absurdities of mothers-in-law, a young man said:

— "After my marriage if my mother-in-law should bother me, I will strangle her immediately without hesitation."

Poor Teacher (Nasreddin) has heard this, and, leaning towards the ear of one of his friends he says (confided his own woes to him in this manner):

¹ *tabé sérâh* may his grave be pleasant to himself or fragrant to others. ² *hasha miné'l houzour* pardon my expression. ³ *te-bessum é* to smile (V. of بسم).

— “Ah, I praise (appreciate) this young man. If I had a daughter and if I could make this brave man my son-in-law, I would at once get rid of this nasty woman, and then every thing would be all right (*véssélam*).”

درس ۵۴ Lesson 54. Arabic and Persian Pronouns.

ضمائر عربيه و فارسيه

a. ضمير *zameer*, Irr. pl. ضمائر *zémayeer* Pronouns.

ضمير اشارت *zameeri isharét* Demonstrative Pronoun.

ضمير موصول *zameeri mévsoul* Relative Pronoun.

Note. 1. مولانا *mévlana* His Eminence, His Worship, His Grace, His Holiness. It is a title of respect applied to great personages of religious hierarchy. The original Arabic meaning as ‘my lord, our lord’ is not used in Ottoman-Turkish. مولانا ‘مولی’ pronounced by Arabs as *movla*, *mauvla*, *mauvlana*, by common people as ملا ‘مولا’ *mol’la*, *moul’la*, *mon’la* ‘a Canon judge of high degree; a student of Canon Law’: as: مولانا or ملا جلال الدین رومی *Mévlana* or *Molla Jélaléddeeni Roumi*. ملا احمد *Molla Ahméd*, *Ahméd Molla* student *Ahméd*. The Nisbé of مولی is مولوی *mévlévee* pertaining to the order of dervishes founded by *Mévlana Jélaléddeeni Roumi*, in Iconium; especially a dervish of the order of ‘Whirling Dervishes’.

2. (§ 679). In reference to a person first mentioned by name, or by a common substantive, the words *mézbour*, *mézkûr*, *mérqoum*, *moumayiléyh* etc. may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all cases of declension. But in reference to a thing, they must be used as adjectives, repeated each time; as:

پاشای مشارالیه کتخداسی طورسون افندی خانه مذکوری نائله خانمه بشیوز لیرا بدل ایله بیع و فروخت ایله مش ایسه ده مرقومه نث مبلغ مذکوری تأدیه اقتدارى اوله دیغندن مومى ایله خانه مذکوری مرقومه دن بالاسترداد مذکور فیات ایله مذبوره نث برادری همیشه آغایه فروخت ایله دى.

Pashayi mûshariléyhtî kêtikhûdasi, Doursoun Effendi khanéyi mézkûrâ Nayilê Hanîma bêsh yûz lira bédél ilê béy ou froukht éylémish isé dé, mérqouménin méblaghî mézkûrâ téediyéyé iqtidari olmadighîndan, moumayiléyh khanéyi mézkûrâ

mérqoumédén bilistirdad mézkur fiyat ilé mézbouréniñ biraderi Mémish aghaya firoukht éylédi.

Doursoun Efféndi, the steward of the said Pasha has sold that house to Mrs. Nayilé for the sum (recompense) of £ 500, but as she was not able to pay that amount he reclaimed the said house from her and sold it at the same price to her brother, Mémish Agha.

تعليم ۱۴۴ Exercise 144. ص ۳۷۸ p. 378.

1. By the grace of God, Most High, yesterday I reached the village Yénijé at half past one o'clock and obtained the honour of an interview with the said gentleman. I was really very grateful for the sympathy which he showed me¹. 2. Did the said gentleman mention anything about the tales circulated² in your favour or against you? — No, sir, he did not mention anything, however³ it is evident from the kindness which he showed me, that he never attached any importance to the words spoken against me. 3. About⁴ what was the case decided in yesterday's law-suit? Did you understand anything? — Yes, sir, [I heard that] it was a civil suit (*houqouq davası*); the claimant demanded from the defendant ten thousand piastres. 4. Can you pay the balance⁵ of your debt to-day, sir? — Excuse me, sir⁶, I beseech you to grant⁷ me some weeks more. It is beyond my power to pay it just now, I am hard pressed (in great distress). 5. I myself also am in great pecuniary distress, but I can extend your time a few days more, I have other sums due besides what you owe⁸.

ترجمه ۱۴۵ Translation 145. ص ۳۷۹ p. 379.

۱ حضرت عیسیٰ مرقومہ یہ خطاباً 'مریم' دیدی . مرقومہ ایسہ مومی الیہ توجہ ایدہ رک 'رَبَّنَا' دیو جواب ویردی . ۲ مرقومک لہندہ یاخود علیہندہ بر دیہہ جکیگز وارمیدر؟ (مرقومک لہ وعلیہندہ بر اعراضیکز^۹ وار میدر؟) ۳ مرقومک علیہندہ ایدہ جک بر اعتراض یوغیسہ دہ لہندہ سویلہ یہ جک چوق شیرام وار در . ۴ مدعی و مدعی

1. *ibraz ét.* to show toward. 2. *vaqî dan, vouqou boulan* happened, occurred (stories which were being circulated some in your favour and some against you). 3. *ma haza* on the contrary (§ 676⁹). 4. *haqqînda*. 5. *mabaqî* remainder (§ 676⁹). 6. *aman éfféndim* Mercy, pity, sir! 7. *mûsa'adé ét.* 8. *add* سزده to the text (سزده اولان آلاجنیدن ماعدا). 9. *itiraz* objection (VIII of عرض).

علیه^۱ حضور حاکمه ایدیلر . (مدعی و مظنون^۱ حضور حاکمه ایدیلر) .
 ۵ افندی مومی الیه دخی نامزاج ایدیلر (افندی مومی الیهک دخی مزاجنه
 انحراف طاری اواش ایدی) . ۶ آچیت مخابره ورقه لری اوزرنده نه محرر در؟
 ۷ بو بندک مابعدی وار میدر؟ ۸ مخدوم عالیکزدن ماعدا مکتبه
 کیمسه یوغیدی (هیچ بر کیمسه یوغیدی) . ۹ مذکور عبارات عربیه یی
 او قویه مام . عبارات مذکوره یی او قومتی اقتداریک مافوقنده در (قدرتمند
 اوستون در) . ۱۰ جیب افندینک مسکنی زرده در؟ — مذکور مانی
 بویالی خانه در .

‘ مدعی علیه *múddayî, mûsh-têki claimant, accuser* . مثنی ۱ .
 مدافع *múdda'a aléyh defendant* . مظنون *maznoun suspected, accused* .
 متهم *múttêhim guilty, culpable* . جانی *janeé, mahkûm culprit* ;
 ادعاء *idd'â, muddayî in the fayil, múdda'a is the méfoul of* ,
 which is the Iftiqal of دعوی § 628).

Reading Exercise. (۳۵) تعلیم قرائت

Notes and Words. The marine terms in Turkish are largely borrowed from European languages. Those belonging to sailing vessels are borrowed from Italian, through the Venetians and Genoese, who were the first marine powers with whom the Turks came in contact; and those referring to steamships are borrowed from English (pp. 448—449). A great many diplomatic and commercial terms also are borrowed either from Italian or French.

Italian words in this Exercise:

اسکله *iskêlé, isgêlé* the larboard side of a ship, portside,
 اسکله باشی *the gangway* . ایستیم *isteen vulg. islim steam* (English).
 بورد *borda*^۱ a ship's side, the broadside . پروه ستونی *prova*
sitounou fore-mast head (It. prua) . سیلیون *siliyon* mast-head light.
 فنار *féner* lantern, light (Greek φανάρι) . فورطونه *fourtuna* storm,
 tempest (It. fortuna) . قونترا *qontra* a tack of a main or
 foresail . لنکر *léngr* anchor (Lat. anchora, Gr. ἄγκυρα, It. ancora)^۲.

^۱ Correct the word in the 7th paragraph. ^۲ p. لنکر انداز *léngr*
éndaz anchoring, anchored (§ 535). اقامت *iqamét* to stay, to

واپور *vapor* a steamer. واپور کبسی *vapor gemisi* steamship.
 یلکن *yélkén* sail. یلکن کبسی *yélkén gémisi* a sailing vessel
 (also سفائن : یلکن سفائی، واپور سفائی is the pl. of سفینه).

Other words:

a. حين *heen* a point of time, a moment. t. دہ گز، دگیز، دگزر
déniz sea. f. دومن *dûmén* rudder (Lat. temonem). سانجاق
sanjaq the starboard side of a ship; flag, banner. سیس *sis* fog.
 سیس بونوزی *sis bouynouzou* fog-horn. a. فضله *fazla* more; addition.
 a. لا اقل *la aqall* at least: اقل N. of Sup. of قليل (page 410), لا la
 not. a. مصادمه *mûsadémé* collision (III. of صدمه). a. ملحوظ *mélhouz*
 expected, anticipated (ملاحظه of لحظه). يدك *yédék* towing
 leading by a rein. يدك چكمك *yédék chékmék* to tow.

درس ۵۵ Lesson 55.

The Arabic and Persian Adverbs.

تعليم ۱۴۶ Exercise 146. p. 384. ص ۳۸۴

1. Will your examinations be oral or written, this year?
 — Though it was announced at first by the teacher that they
 would be written, yet afterwards the faculty has decided to
 have oral (examinations). 2. The enemy attacked both by
 land and sea. 3. Our Lord Jesus Christ said: What I tell you
 in the darkness, speak ye in the light¹. 4. My uncle Moustafa
 has sent me five pounds as a gift, he had already sent me ten
 pounds, altogether he has sent me £ 15. 5. The house (mansion)
 in which we are dwelling is not ours, we are living there
 temporarily. 6. I heard that your landlord died suddenly²,

1. خفياً *khéfiyén* secretly, in the darkness. علناً *alénén* openly,
 in the light. وعظ *v'az étmék* to speak, to preach. 2. فجأة
fúj'él, fúj'ét suddenness; the Adverb فجأة *fúj'étén*. When
 has a *ténveen* it should be written as ؤ، ؤ.

remain بولونماق *lengér éndazî iqamét boulounmaq*
 to anchor.

I wonder if it is so? — Yes, sir, it is true but he was such a strong man physically that I cannot believe that he is dead yet. 7. It is so, but those who are addicted to intoxicating liquors, usually die thus. As for me, I knew he was always using liquors. 8. Though there did come a letter for you, yet it was lost afterwards. I beg your pardon. 9. The letter is (has not been) not lost, you are simply deceiving me: if you do not return it to me willingly, I will take it by force.

ترجمه ۱۴۷ Translation 147. ص ۳۸۵ p. 385.

۱ بن صوسایان کیمسه یه حیات صوینک پوکارندن مجااً ویره جکم
(تشنه^۱ اولانه آب حیات^۲ چشمه سندن^۳ جبا^۴ ویره جکم) . ۲ مرقوم
حالا عودت ایتمه مشدر . ۳ مکتب بناسی مجدداً بنا و انشا اولتم شد^۵ .
۴ تقریباً بشیوز کشی موجود ایدی . ۵ آچه یی جبراً استرداد ایلهدی^۶ .
۶ یکدیگر یله برادرانه معامله ایدیورلر ایدی . ۷ کندی افندی سینه
صادقانه اجرای خدمت ایلهدی . (افندی سینه جانسپارانه خدمت
ایدیوردی) . ۸ مسئله یی ذات عالی کوزه عرض ایده م . بنده کوزه
محرمانه امانت اولوغشدر^۷ (ماده مذکوره بنده کوزه محرمانه افاده
اولوندیغندن ، ذات عالی کوزه عرض ایتمه مکده معذورم^۸) . ۹ ماده یی
مکرراً بنده کوزه بیان ایلهدی . ۱۰ احتمال^۹ درکه هیچ کله میه جکدر
(غالباً هیچ کله مه جکدر) . ۱۱ عجباً! بنده کوزک ده افکاری همان
همان او مرکزده در . (فی الحقیقه بنده کوز دخی عینی افکارده یم) .

1. p. *téshné* thirsty. 2. p. *ab* water. 3. p. *chéshmé*, t. *pouñar*, fountain. 4. t. *jaba* freely. 5. *bina ou insha* to build (§ 696). 6. a. *istirdad ét.* to take back. 7. a. *mésélé* matter, question (N. w. mim of *soual*). *arz ét.* to reveal, apply. a. *émanét ét.* to confide. 8. a. *mazour* excused (of عذر). 9. a. *ihimal* probable.

تعليم قرائت Reading Exercise. (٣٦)

The Political Conduct of a Distinguished Scientist¹.

Newton, the distinguished scientist², though he had been for twenty years a member of the English Parliament, yet had never delivered a speech nor had he proposed or opposed (made any proposition or opposition).

At last contrary to his custom, (extraordinarily) one day he rose and in a very serious manner began to deliver a speech. When the members of Parliament saw this they were very much astonished.

The house, perceiving the action³ of a person who had kept silent during (the discussion of) many vital questions and had not uttered a word until then, judged that of course it must be on account of a very important matter. The house was very eager (ready with great attention) to hear the subject which he was about to discuss.

What do you think that the learned man of the age said? 'Gentlemen, see at my right side the window-pane is broken and is causing a draught, and this is injurious to my health. Therefore I move that a new glass be put in place of this broken pane'. Having said this he immediately sat down.

Ebouz Ziya.

1. *mésh'hour* famous, distinguished. 2. the famous Newton, one of the greatest natural scientists. 3. *harékét*.

درس ٥٦ Lesson 56.

اسماء اعداد عربيه Arabic Numerals.

تعليم ١٤٨ Exercise 148. ص ٣٨٩ p. 389.

1. Units, tens¹, hundreds and thousands. 2. *Ahadeeyét, sùlsan, sùdsan* Oneness (of God), two thirds, two sixths. 3. Fourth book, the four seasons. 4. *Faslî tasi ashér* Nineteenth chapter. 5. *Jéziyîrî sêbê* The Seven Islands². *Améliyatî érba'a* The four operations (of arithmetic). 6. *Uch roub, altî tûs, yédi ûshr* Three fourths, six ninths, seven tenths. 7. *Maddéyi rabiya, sénéyi samin vé ishreen* The fourth article, 27th year. 8. *Défayî*

1. In the list of the cardinal numbers correct عشر، عشر as عشر، عشر *ashér, ashéré* ten. 2. In the Mediterranean: Corfu, Cefalonia, Zanta, Santa Mavra, Theaki, Paxa and Cerigo.

oula, shouhourou sitté, úshrú mahsoul First time, six months = semester, the tithes of produce. 9. *Rousoumou sitté, shou-hourou sélésé* The six dues (taxes), three months (quarter of a year, college terms). 10. *Havassi khamse* The five senses. 11. *Khamseen, érbayeen, késri asharee* Fifty, forty (days), decimal fraction. 12. *Eedü'l khamseen, évamiri ashéré, ahadi nas* Pentecost (the feast of the fifty), the ten commandments, individuals (*ahad* individual, *nas* pl. of *insan* peoples, men).

تعلیم ۱۴۹ Exercise 149. ص ۳۹۰ p. 390.

1. The duties (revenue) on intoxicating liquors, tobacco, salt, stamps, silk, fisheries (hunting of fish) are called the six taxes. These except tobacco are left and referred (*ihalé*) to the Administration of Ottoman Public Debts. 2. Last year the first 40 days of winter (*Erbayeen*) were mild, but this year the second part of the winter (*Khamseen*) was not so mild. 3. The civil grades of Ottoman (nobility) are these, reckoning from below upwards: the 5th grade, the 4th grade, the 3rd grade, 2nd grade 2nd class, 2nd grade first class, 1st grade 2nd class, 1st grade 1st class, the highest grade and the rank of Vezier. 4. The four operations (of Arithmetic) are these: addition, subtraction, multiplication, division. 5. The four seasons are these: summer, autumn, winter and spring. 6. The Arabic Infinitives fundamentally are two: primitive and derivative. 7. The Primitive Infinitives also are of two kinds: the triliteral primitive infinitive and the other the triliteral derivative infinitive. 8. The Derivative Infinitives too are of two kinds: the triliteral derivative infinitives, and the quadriliteral derivative infinitive. 9. They offered praises to the throne of the One God on the day of Pentecost.

مکالمه Conversation.

Notes and Words. a. ابدال *ibzal* to bestow, to grant, to expend freely (IV. of بَدَلَ) granting, expending freely. a. ابلاغ *iblagh* to deliver, to communicate (IV. of بَلَّوْغ). اوراقِ حوادث *évraqi havadis* Pers. Izafét § 513, newspapers: اَوْرَاقِ pl. of ورق *varaq* paper, حوادث pl. of حَادِثَة *hadisê* event. بغایت *béghayét* very, extremely: ب *bé* Pers. preposition § 557^b 'to', a. غایت *ghayét* extreme, extremity. تعظیبات (عَرَفَانِ) *ta'reef* description (II. of عَرَفَانِ). تعظیمات *tazeemat* pl. of تعظیم *tézhniyat* reverencing, respecting. تهنیات *téhnayat* pl.

of توجیهات *téhníyét* congratulating, felicitation, (II. of هـ § 616).
 تَناوِرِیْلی *tévjeehat* pl. of توجیه *tévjeeh* appointment (II. of وَجِه § 616).
 سَناوِرِیْلی *sénavériléri* he who prays for you i. e. I (§ 499).
 جَلِیّ *jélee* evident, obvious, Adj. Qual. of دَلِیل *déleel* proof, token, Adj. Qual. of
 دلالت *sébqat ét.* "to precede, to antecede. a. سَرِیر *séreer*
 throne. شَوکَتمَاصِیر *shévkrétmaseer*, شَوکَتمَاصِیمات *shévkrétssimat* the abode
 of Imperial Majesty, marked with Imp. Majesty i. e. Majestic:
 مَاصِیر *máseer* (n. w. mim of صَیرُورَت) abode, home, سِیمات *ssimat* marks, traces
 pl. of سِیمه § 587). صِفَات جَلِیلَه *sifati jéleelé* excellent qualities: صِفَات
 pl. of صِفَت *ssifat* to present (synonymous words § 696).
 عَواطِف *avatif* pl. of عَاطِفَة *atifét* kindness, favour. a. عَهدَه *éhdé*
 person, عَهدَه کَرَه *éhdénizé* to you, on you. a. فَائِق *fayiq* superior
 (فَایِل of فَوْق). a. فَوْقَ الحَدِّ *févqé'lhadd* beyond the limit: فَوْق *févqé*
 above, over: Arab. prep. (§ 671^b). a. p. قِیمَتدار *qíymétdar* valuable:
 قِیمَت *kémali mahzou-* value, دار *zeeyét* holding (§ 535). کَمَال مَحْظُوظِیت *máté-éssir ol.*
 perfect, great pleasure (§ 695¹¹). a. مَتَأَثَّر *ol.* to be touched, affected (فَایِل of تَأَثَّر).
 مَتَبُوع *méttbou* a liege-lord, the sovereign of one's allegiance. مَتَبُوعِ مَفْخَم *méttbouyi moufakh'-*
 kham august sovereign: مَفْخَمِ مَتَصِف *méfoul of mouttasif*
 endowed with (excellent) qualities (فَایِل of اِتِّصَاف *ittisaf*, VIII. of
 وصف). a. مَتَمَایِز *méttmayíz* privileged, superior, the 5th civil grade of Ottoman
 nobility, pages 458—459 (فَایِل of تَمَایِز *témayíz* § 624). a. مَسْمُوع *mésmou'*
 heard, audible. مَسْمُوعِ اَلْمَاق *mésmou olmaq* to be heard (مَفْخَمِ of مَسْمُوع).
 مَتَالَه *mútala'a* perusing. نَا مَتَناهِی *na mûténahí* endless, boundless;
 نَا قَابِل *naqabil* incapable, impossible: نَا *na-* negative Persian prefix to adjectives (§ 530),
 فَایِل of تَناهِی *ténahí* 'end', VI. of نَهاِیَت *nishaní zishan* (§ 625).
 نَهاِیَت *nishaní zishan* (§ 698). وَجِیه *véjih'* pleasing. prepossessing (Adj.
 of Qual. of وَجَاهَه *véjahé* beauty § 606).

تعلیم قرائت Reading Exercise. (۳۷)

Home (Fatherland) *Vatan*.

Through what power does the mind reason that 'a square is different from a triangle', through the same power too the consciousness believes that 'the outside world is different from the fatherland'.

With those feelings with which sucklings love their cradle, the little ones the place where they live, young people the place where they gain their subsistence, old men their leisure nook, children their parents, father his family; with these same feelings man loves his country. These feelings do not imply an unreasonable natural affection, man loves his country because life which is the most precious gift of Providence begins by breathing the air of home.

Man loves his country because sight, the most glorious gift of nature, falls first upon his native land (at the first glance is fastened to the soil of his homeland).

Man loves his country because the substance of his body is a fragment of his fatherland. Man loves his country because the more he looks about himself the more he finds in every corner of it the sad recollections of his past days as it were embodied.

Man loves his country, because his freedom, his comfort, his rights depend upon it, (are existent only by fatherland). Man loves his country because it is the place of his ancestor's tombs, who are the cause of his existence, and is also the place where his children, the result of his life, make their appearance.

Man loves his country, because there, among the children of his fatherland, from community of language, unity of interests and abundance of friendship, a near relationship of heart and a fraternity of opinions result. Thus, just as his house is related to the city in which he lives, so is his country related to the outside world.

Man loves his country, because he is the holder of one portion of the sovereignty existing in his country with true right of possession.

Man loves his country because it does not mean some imaginary lines drawn by the sword of a conqueror or by the pen of a statesman. It is a sacred conception produced by the union of noble feelings, namely: nationality (patriotism), freedom, interest, fraternity, possession, sovereignty, reverence for ancestors, love of one's family and remembrance of one's youth.

درس ٥٧ Lesson 57.

Arabic Compound Words.

تعليم قرائت Reading Exercise. (٣٨)

The Overthrow and Abasement of Tyrants.

An Abyssinian (negro) slave becomes by fortune the ruler of the world: a certain Kava shatters the kingdom of Zohak.

Do not trust in prosperity or be discouraged by adversity of the world (*déhr*): the wheel of Fortune (*dévrán*) does not always turn in the same direction.

The oppressor is subjugated at last by oppression: the house of him who destroys homes shall surely be destroyed.

Since punishment which is like the crime is often seen: the file is ultimately ruined by the iron.

Hajjaj and Jengiz Khan are remembered with curses, but Noushirvan and Solomon are revered.

Is it possible to change by words the Truth? Is it possible to distinguish between blasphemy and faith (with words).

An idol-temple (*deer*) and a mosque are made of the same clay: a Moslem and a fire-worshipper are the same in God's sight.

There is a remedy for every affliction, every sufferer does not die: there is an end to all adversity (*mihné* affliction) and a limit to all sorrow.

Endure wrong if you expect a glorious reward: think what injustice his brothers did to Joseph.

God will make the oppressors to say one day (as the brethern of Joseph said to their brother): Truly, God has appointed thee ruler over us.

Ziya Pasha.

درس ٥٨ Lesson 58.

- I. كلمات مترادفه *Kélimatî mûtéradifé* Synonymous words.
- II. كلمات مسجعه *Kélimatî mûséj'ja'a* Symphonious Terminations.
- III. كلمات متضاده *Kélimatî mûtézaddé* Antonyms.

مترادف fayil of ترادف *téradûf* being synonymous. مسجع
 méfoul of تسجیع *tésjee* a composing in rhymed prose (سَجْع). متضاد
 fayil of تضادّ *mutádd* mutual opposition (VI. of ضَدّ).

تعلیم ۱۵۰ Exercise 150. ص ۴۰۳ p. 403.

I. 1. Man is regarded as an animal, but he has spirit, hands, mind and thought. He is the glorious ruler of all creatures and has an immortal soul. 2. This fountain was erected by the pious and benevolent Jerusalem pilgrim the late deceased Paul (Boghos) Kétéjjan, whose sins have been forgiven (*maghfour*). 3. Though the Pope claims that he is infallible¹, yet none of the wise and experienced (owner of perfection) men believe it. 4. The names of animate beings are made plural in Persian by (adding) *-an* and inanimate beings by *-ha*. 5. Sell your precious property, do not reveal your distress to the cruel (coward). As long as his skull is sound, a manly man will always have a cap.

II. 6. At the same time in the main city too there broke out a dreadful fire. As it was impossible to extinguish it, many of the inhabitants of the city perished (passed into the world of annihilation) with their families. Many others who were in the height² of prosperity and happiness in the space of a few hours descended to the lowest degree of poverty and destitution³. Others who were injured were confined to bed⁴. 7. The heir-apparent to the English throne, the Prince of Wales, has started for a journey to India. 8. What opinion of you has your teacher Ês-séyyid Haji Kérîm Êffendi? Is it a good or a bad opinion? 9. Sir, the said teacher always has a kindly regard for me. 10. I am ready and waiting for your order.

ترجمه ۱۵۱ Translation 151. ص ۴۰۴ p. 404.

۱. ۱ مخاطب مومی‌الیه (یاخود ناطق مشارالیه) ۲ حضار ذوی الوقار
حضراتی دیو خطاب ایده‌رک نطقه ابتدار ایله‌دی. ۳ صاحب امضانک
اقامتکاهی زده‌ده در؟ ۴ انگلیزجه‌ده Who کلمه‌سی ذوی العقول اولان
اسملره و Which ذوی العقول اولایان اسملره بدل مستعملدر. ۵ عموجه‌م
اصحاب ثروتدن اولوب (عمیم اهل ثروت اولوب) اموالنک مقداری
لایحضا در. ۶ قوجامان اوغلی اهلیتلی بر صنعتکار اوله‌رق صنعتده

¹ Correct the text to لایخطی *layoukhti*, also that of p. 396, 2nd line. ² p. *évj* apex, summit. ³ *zarourét*. ⁴ Correct the text as: اسیر فراش (صاحب فراش) or فراش (صاحب فراش).

اهلیت کامله سی وار در (صنعتنک اربایدر) . فقط بیچاچی اوغلی
 اهلیتسز بر کیسه اولدیغندن اهل بیتى دائما فقر و ضرورته در . ۶ ارباب
 حکمت و هنر انسانیت (بشریت) خدمات عظیمه ابراز و اظهار ایتمشدرلر .
 II. ۷ قولجده حسن خط معلمی عزتلو حاجی ناهد افندی حضرتلری
 در . ۸ عدم اطاعتده بولونان طلبکانه (شاگردانه) معلم افندی دخی عدم
 رعایت و حرمتده بولونور . ۹ محل مذکورده بر ازدحام غفیر^۱ موجود ایدی .
 شهرک مسلم و غیر مسلم اهاالیسی اهل بیتلریله برابر (مع عائله) جمله حاضر
 ایدیلر . ۱۰ بنده کزک اقراض و استقراض کبی اعتیادی یوقدر .
 ۱۱ خانه مذکورک ایجار و استیجار مسئلهسی ختام بولدی . ۱۲ تعلیم
 و تربیه مسئلهسی بر ملت ایچون حیات و نجات مسئلهسی دیمکدر .
 ۱۳ دینیکزک ایفا و استیفاسی بابنده شمدیلک عدم امکان وار در (امکان
 یوقدر . دینیکزک ایفا و استیفاسی حال حاضرده امکانک خارجنده در) .
 ۱۴ عالی مظفر افندی بو صبی^۲ یه وصی^۲ (باخود ولی^۲) نصب و تعیین
 اولوندی .

Reading Exercise. (۳۹) تعلیم قرائت

Térkibi Bénd. ترکیب بند

(Extracts from the 8th, 9th and 12th cantos.)

The True One is the helper of those who trust in Him, some day the unhappy heart will be happy.

Do not trust much to the colour of the sky (*félék*), Fortune is the old Fortune (*félék*), because the unsteady character of Fortune (*félék*) is fickle.

Take refuge in God from the anger of the quiet man, because the kick of a mild-natured horse is very violent.

^۱ Or *jémme ghafeer*: جم غفیر *jémme ghafeer*: adj. qual. of غفر *vasee* patron, adj. qual. of وصایت *véelee* adj. qual. of ولایت (§ 606).

That graceful smile (of rulers) has burnt up many lives: the lion too when intending to kill a man smiles.

Does a uniform give nobility to man of mean nature: even if you saddle a donkey with a gold laced pad, it is still a donkey.

An ill-natured man is tested by his conduct at a drinking party: drinking is a touchstone for distinguishing the disposition of a man.

It is necessary to punish those who are not corrected by advice: those who do not behave themselves well deserve to be cudgelled.

Money takes the place of faith and religion in the opinion of wealthy people: words of honesty and honour are left to the poor.

Wherever you cannot find ears ready to hear (to appreciate) your song, do not waste your breathe, change the tune.

Do not be defeated by your lusts like a woman, be a manly man: let not your senses govern (submit) you, you must govern your senses.

Those who are firm and steady flourish as a tree, whatever work you think you can do (you are capable of doing) persevere in it.

Know your limitations; either do not begin a work at all, or, if you begin it, finish it. *Ziya Pasha.*

مکالمه Conversation.

Words and Notes. 1. *mûsayid* fayil of مساعدہ *mûsa'adé*. 2. *imtidad ét.* "to become prolonged (VIII. of مَدَّتْ، مَدَّ space of time). 3. *tasmim* determination, resolving (II. of صَمَّ): pl. *tasmimat*. 4. *mûkhtêlif* diverse, various (fayil of اِخْتَلَفَ, VIII. of خَلَفَ). *tésadûf ét.* "to meet with another by chance (VI. of صَدَفَ). 5. *isabét édêrsinîz* you do well: *isabét* well, right. *isabét!* capital! well done! (IV. of صَوَّابَ). 6. a. t. *saqatliq* injury, damage. *vouqou* happening. 7. *têsviyé* to put in order; to settle (the account) II. of سَوَّى § 616. 8. *tamir* repairing (II. of تَمَرَّنَ). *mûmkin* possible (fayil of اِمْكَنَّ). 9. *Allaha îsmarladiq* com. *Allaha îsmarladiq*. a. p. *minnêtdar* grateful. 10. *adémi mûsa'adé*: unfavourableness (§ 695^o). 11. *mou'améléyi mihman'nûvazanéñîzden* (§ 535) of your hospitality: *mou'amélé* action, act (III. of عَمَلَ). p. *mihman'nûvazané*: *mihman* guest, *nûvaz* who kindly treats one, -ané Persian

affix § 528). 12. *mústéfíd ol.* "to be benefited (fayil of استفاده, X. of فائده). 13. *múshérref ol.* "to be honoured (fayil of تشریف, II. of تَشَرَّف). 14. احترامات pl. of احترام *ihitiram* regard (VIII. of حُرْمَت). 15. *késbi fakhr ou shéréf ét.* "to gain glory and honour, to be honoured.

درس ۵۹ Lesson 59.

Euphonic Changes of the Letters.

ادغام *idgham* imposition. مدغم *múdgghém* imposed.
متحرک *mútéharrik* vowelled. ساکن *sakin* quiescent.
حرفین *harféyn* two letters. متجانس *mútéjanis* homogeneous.
متصل *mouttasíl* joint to another: Dual متصلین *mouttasíléyn*.
ماقبل *maqabl* that which precedes (§ 676⁹); ماقبلنده کی *maqablindeki*
the preceding (letter). مابعد *mabad* following; حرف مابعدنده کی *ma-*
badindaki harf the following letter.

تعلیم ۱۵۲ Exercise 152. ص ۴۰۹ p. 409.

Assimilation ادغام *Idgham*.

Infinitive.	Root, Remainder.	Measure.	*Natural form.	Assimilated form.
اختِلال ^۱	ختل	Fayil	مُخْتَلِل	مُخْتَلَل <i>múkh-téll</i>
إِسْتِمْدَاد ^۲	ستمد	»	مُسْتَمْدِد	مُسْتَمِدَّ <i>mústémidd</i>
أَكَلَ ^۳	أَكَلَ √	فَاعِل	أَاكَل	أَاكَل <i>a-kil</i>
خُصُوص ^۴	خَصَص √	فَاعِل	خَاَصَص	خَاَص <i>khass</i>
انْضِمَام ^۵	نضم	Fayil	مُنْضَم	مُنْضَمَّ <i>múnzamm</i>
أَخَذَ ^۶	أَخَذَ √	فَاعِل	أَاخَذَ	أَاخَذَ <i>a-khiz</i>

* The form in this column do not actually occur, but are given to show how the rule works.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Assimilated form.
6a اسودَّادَ	سودد	Fayil	مُسَوِّدٌ	مُسَوِّدٌ <i>músvédd</i>
7 اضرَّارٌ	ضرر	»	مُضِرٌّ	مُضِرٌّ <i>mouzirr</i>
8 تَمَّامٌ	تَمَمَ	فَاعِلٌ	تَامِمٌ	تَامٌ <i>tamm</i>
9 اضممرَّارٌ	حمرر	Fayil	مُحْمِرٌّ	مُحْمِرٌّ <i>múhmérr</i>
10 عُمومٌ	عَمَمَ	فَاعِلٌ	عَامِمٌ	عَامٌ <i>eam</i>
10a استَقْلَل	ستقل	Fayil	مُسْتَقْلِلٌ	مُسْتَقْلِلٌ <i>mústaqill</i>
10b احْبَابٌ	حبب	»	مُحِبٌّ	مُحِبٌّ <i>mouhibb</i>
11 قَرَّارٌ	قَرَّرَ	مَفْعَلٌ	مَقَرَّرٌ	مَقَرَّرٌ <i>maqarr</i>
11a حُلُولٌ	حَلَّلَ	مَفْعَلٌ	مَحْلَلٌ	مَحْلَلٌ <i>mahéll</i>
12 حُلُولٌ	حَلَّلَ	مَفْعَلَةٌ	مَحْلَلَةٌ	مَحْلَلَةٌ <i>mahallé</i>
12a مَرُورٌ	مَرَّرَ	مَفْعَلٌ	مَمَرَّرٌ	مَمَرَّرٌ <i>mémérr</i>
13 حَكَ	حَكَّكَ	مَفْعَلٌ	مَحْكَكٌ	مَحْكَكٌ <i>méhékk</i>
14 خِفَّتْ	خَفَفَ	أَفْعَلٌ	أَخْفَفَ	أَخَفَ <i>ékhéff</i>
14a تَامٌ	تَمَمَ	أَفْعَلٌ	أَتَمَمَ	أَتَمَ <i>étémm</i>
14b صَحِیحٌ	صَحَّحَ	أَفْعَلٌ	أَصَحَّحَ	أَصَحَّ <i>ésahh</i>
15 قَلِيلٌ	قَلَّلَ	أَفْعَلٌ	أَقَلَّلَ	أَقَلَّ <i>aqall</i>
16 عَزِيزٌ	عَزَّرَ	أَفْعَلٌ	أَعَزَّرَ	أَعَزَّ <i>é-azz</i>
17 لَذِيزٌ	لَذَّذَ	أَفْعَلٌ	أَلَذَّذَ	أَلَذَّ <i>élézz</i>
17a جَلالٌ	جَلَّلَ	أَفْعَلٌ	أَجَلَّلَ	أَجَلَّ <i>éjéll</i>
18 وِدَادٌ	وَدَّدَ	مَفْعَلَتْ	مَوَدَّدَتْ	مَوَدَّدَتْ <i>mévéd'dét</i>
18a حُبٌّ	حَبَّبَ	مَفْعَلَتْ	مَحْبَبَّتْ	مَحْبَبَّتْ <i>méhab'bét</i>

Infinitive.	Root, Remainder.	Measure.	Natural form.	Assimilated form.
19 ضَرَرٌ	√ضَرَرٌ	مَفْعَلَتٌ	مَضَرَرَتٌ	مَضَرَّتْ mazar'rat
20 سُورٌ	√سَرَرٌ	مَفْعَلَتٌ	مَسَرَرَتٌ	مَسَرَّتْ mésér'rét
21 ذَاتٌ	√ذَلَلٌ	مَفْعَلَتٌ	مَذَلَلَتٌ	مَذَلَّتْ mézél'lét

١٥٣ تعليم Exercise 153. ص ٤١٢ p. 412.

Modification of vav اعلال واو *Eelalî vav.*

Infinitive.	Root, Remainder.	Measure.	Natural form*.	Modified form.
1 دَوَامٌ	√دَوَمٌ	فَاعِلٌ	دَاوِمٌ	دَائِمٌ **da'im dayim
2 قَوْلٌ	√قَوَلٌ	فَاعِلٌ	قَاوِلٌ	قَائِلٌ **qa'il, qayil
3 خُلُوٌ	√خَلَوٌ	فَاعِلٌ	خَالِوٌ ***	خَالِي khalee
4 صُومٌ	√صَوَمٌ	فَاعِلٌ	صَاوِمٌ	صَائِمٌ **sa'im sayim
5 سَمُوٌ	√سَمَوٌ	فَاعِلٌ	سَاوِوٌ	سَامِوِ samee
6 نَوْمٌ	√نَوَمٌ	فَاعِلٌ	نَاوِمٌ ***	نَائِمٌ **na'im, nayim
7 رِضَاءٌ	√رَضِىَ	فَاعِلٌ	رَاِضُوٌ ***	رَازِى razee
7a. إِصْطِفَاءٌ	صطفو	Méfoul	مُصْطَفَوٌ	مُصْطَفَاً † moustafa

Words. 1. permanent. 2. consenting. 3. empty. 4. fasting (adjective). 5. sublime. 6. sleeper. 7. one who consents. 7a. pure.

* The forms in this column do not actually occur, but are given to show how the rule works.

** (') This sign is to show the transliteration of Hémzé . .

*** Vav with a vowel ésré (و = -i) is changed into long ي -ee.

† Or مصطفي with short élif.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
خَوْفٌ ⁸	√خَوْفَ	مَفْقَلَتْ	مَخَوْفَتْ*	مَخَافَتٌ <i>mékhašét</i>
ذَوْقٌ ⁹	√ذَوْقَ	مَفْقَلٌ	مَذَوْقٌ*	مَذَاقٌ <i>mézaq</i>
نَوْمٌ ^{9a}	√نَوْمَ	مَفْقَلٌ	مَنْوَمٌ*	مَنَامٌ <i>ménam</i>
كَوْنٌ ^{9b}	√كَوْنَ	مَفْقَلٌ	مَكُونٌ	مَكَانٌ <i>mékian</i>
جَوَازٌ ¹⁰	√جَوَازَ	مَفْقَلٌ	مَجَوَزٌ	مَجَازٌ <i>méjaz</i>
مَوْتٌ ¹¹	√مَوْتَ	مَفْقَلٌ	مَمَوْتٌ	مَمَاتٌ <i>mémāt</i>
وَرُودٌ ¹²	√وَرَدَ	إِفْقَالٌ	إِوْرَادٌ	إِیْرَادٌ <i>iyrad</i>
رُصُولٌ ¹³	√وَصَلَ	إِفْقَالٌ	إِوْصَالٌ	إِیْصَالٌ <i>iyśal</i>
وُجُودٌ ¹⁴	√وَجَدَ	إِفْقَالٌ	إِوْجَادٌ	إِیْجَادٌ <i>iyjad</i>
وُضُوحٌ ¹⁵	√وَضَحَ	إِفْقَالٌ	إِوْضَاحٌ	إِیْضَاحٌ <i>iyzah</i>
وُقُوعٌ ^{15a}	√وَقَعَ	إِفْقَالٌ	إِوْقَاعٌ	إِیْقَاعٌ <i>iyqaē</i>
وُجُوبٌ ^{15b}	√وَجَبَ	إِفْقَالٌ	إِوْجَابٌ	إِیْجَابٌ <i>iyjab</i>
عَفْوٌ ¹⁶	√عَفَوَ	إِسْتِفْقَالٌ	إِسْتِعْفَاؤٌ	إِسْتِیْفَاءٌ <i>istifa'</i>
وَفَاءٌ ¹⁷	√وَفَوَ	إِسْتِفْقَالٌ	إِسْتِوْفَاؤٌ	إِسْتِیْیْفَاءٌ <i>istiyfa'</i>
وُضُوحٌ ¹⁸	√وَضَحَ	إِسْتِفْقَالٌ	إِسْتِوْضَاحٌ	إِسْتِیْیْضَاحٌ <i>istiyzah</i>

8. Fear. 9. Taste. 9a. Sleep. 9b. Place. 10. Metaphor. 11. Death. 12. To deliver, to cite. 13. To send. 14. Invention. 15. Explanation. 15a. To act; action. 15b. necessity. 16. Resignation. 17. To receive. 18. To ask an explanation.

* Vav with ūstān (وُ-*ve-*) is changed into long élif -ā-.

Note. These meanings and those in the next three pages are the meanings of the words in column 5, not of those in column 1.

تعليم ١٥٤ Exercise 154. ص ٤١٤ p. 414.

Modification of yé اعلال ياء *Eelali ya.*

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
١ اِيْمَان	يَمِن	Fayil	مُيْمِن	مُؤْمِن <i>mûmin</i>
1a زِيَارَت	زَيَّر	فَاقِل	زَايِر	زَايِر * <i>za'ir, zayir</i>
2 زِيَادَة	زَيَّد	فَاقِل	زَايِد	زَايِد * <i>za'id, zayid</i>
3 نَيْلَان	نَيْل	فَاقِل	نَايِل	نَايِل <i>na'il, nayil</i>
4 سَيْرَان	سَيَّر	فَاقِل	سَايِر	سَايِر * <i>sa'ir, sayir</i>
5 اِيْرَاث	يَرِث، وِرث	Fayil	مُيْرِث	مُؤْرِث <i>mouris</i>
5a اِحْتِيَاج	حَتِيج	Fayil	مُحْتَيِج	مُحْتَاَج ** <i>mûhtaj</i>
5b اِنْقِيَاد	نَقِيْد	Fayil	مُنْقِيْد	مُنْقَاْد ** <i>mûnqad</i>
5c اِزْدِيَاد	زَدِيْد	Fayil	مُزْدِيْد	مُزْدَاْد ** <i>mâzdad</i>
5d اِيْجَار	يَجِر، أَجَر	Fayil	مُيْجِر	مُؤْجِر <i>moujir</i>
6 كِسْوَت	كَسَو	اِفِيْقَال	اِكْتِسَاو	اِكْتِسَاء <i>iktisa'</i>
7 نِهَائِت	نَهَى	اِفِيْقَال	اِنْتِهَاء	اِنْتِهَاء <i>intiha'</i>
8 كِفَايَت	كَفَى	اِفِيْقَال	اِكْتِفَاء	اِكْتِفَاء <i>iktifa'</i>
9 شِكَايَت	شَكَى	اِفِيْقَال	اِشْتِكَاى	اِشْتِكَاء <i>istikā'</i>
10 نَهَى	نَهَى	اِفِيْقَال	اِنْهَاء	اِنْهَاء <i>inha'</i>

Words. 1. Believer. 1a. Visitor. 2. Redundant. 3. Worthy. 4. Other, remainder. 5. Testator. 5a. Needy. 5b. Submitted. 5c. Augmented. 5d. Landlord. 6. To wear a garment. 7. End. 8. To suffice. 9. Complaint. 10. An official written communication to a superior.

* These words are commonly pronounced as *zayir, sayir, nayil* (§ 41).

** The vowel is removed (§§ 701c, 702).

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
10a خَفَى	√ خَفَى	إِفْعَالَ	إِخْفَايَ	إِخْفَاءَ <i>ikhfa'</i>
10b بَقَا	√ بَقَى	إِفْعَالَ	إِبْقَايَ	إِبْقَاءَ <i>ibqa'</i>
10c رَخَّوَتْ	√ رَخَّوْ	إِفْعَالَ	إِرْخَاوْ	إِرْخَاءَ <i>irkha'</i>
11 سَقَى	√ سَقَى	إِفْعَالَ	إِسْقَايَ	إِسْقَاءَ <i>isqa'</i>
12 جَرَى	√ جَرَى	إِفْعَالَ	إِجْرَايَ	إِجْرَاءَ <i>ijra'</i>
13 كَسَوَتْ	√ كَسَوْ	إِفْعَالَ	إِكْسَاوْ	إِكْسَاءَ <i>iksa'</i>
14 فَبِضْ	√ فَبِضْ	مَفْعَلْ	مَفْبِضْ	مَفَاضَ <i>mefaz</i>
15 زَبَادَ	√ زَبَدَ	مَفْعَلْ	مَزَبَدْ	مَزَادَ <i>mézaḍ</i>
16 حَبَلَ	√ حَبَلَ	مَفْعَلْ	مَحَبَلَ	مَحَالَ <i>méhal</i>
16a رَضَوَانْ	√ رَضَوْ	مَفْعَلَتْ	مَرَضَوَتْ	مَرَضَاتَ <i>mérzat</i>
16b عُلُوْ	√ عُلُوْ	مَفْعَلَتْ	مَعْلَوَتْ	مَعْلَاتَ <i>malat</i>
17 نُورْ	√ نُورْ	مَفْعَلَةٌ	مِنْوَرَةٌ	مِنْارَةٌ <i>minaré</i>
18 رِعَايَتْ	√ رَعَى	مُفَاعَلَتْ	مُرَاعَيْتْ	مُرَاعَاتَ <i>mûra'at</i>
19 لِقَاءَ	√ لَقِيَ	مُفَاعَلَتْ	مُلَاقَيْتْ	مُلَاقَاتَ <i>mûlaqat</i>
20 صَفَوَتْ	√ صَفَوْ	مُفَاعَلَتْ	مُصَافَوَتْ	مُصَافَاتَ <i>mûsafat</i>
21 نَجَوْ	√ نَجَوْ	مُفَاعَلَتْ	مُنَاجَوَتْ	مُنَاجَاتَ <i>mûnajat</i>
22 دَوَاءَ	√ دَوَى	مُفَاعَلَتْ	مُدَاوَيْتْ	مُدَاوَاتَ <i>mûḍavat</i>
23 بَهَاءَ	√ بَهَى	مُفَاعَلَتْ	مُبَاهَيْتْ	مُبَاهَاتَ <i>mûbahat</i>
24 نَبَى	√ نَبَى	مُفَاعَلَتْ	مُنَافَيْتْ	مُنَافَاتَ <i>mûnafat</i>

10a. To hide. 10b. Confirming. 10c. To loosen. 11. Giving to drink. 12. To perform. 13. To wear. 14. Abundance. 15. Auction. 16. Cunning, skill. 16a. Will. 16b. Sublimity. 17. Lighthouse. 18. Respect. 19. Interview. 20. Amity. 21. Supplication. 22. Medical treatment. 23. To vaunt. 24. Discord.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
كَيْفٌ ²⁵	كَيْفَ	مُفَاعَلَتْ	مُكَافَيْتَ	مُكَافَاتَ <i>mûkâfat</i>
جَزَاءٌ ²⁶	جَزَى	مُفَاعَلَتْ	مُجَارَيْتَ	مُجَارَاتَ <i>mûjizat</i>
إِرَادَةٌ ²⁷	رود	Méfoul	مُرُودَ	مُرَادَ <i>mûrad</i>
إِقَامَةٌ ²⁸	قوم	Fayil	مُقُومَ	مُقِيمَ <i>mougeem</i>

25. Reward. 26. Punishment. 27. Will. 28. Resident.

Modification of Elif and Hémzé و همزة اعلال الف

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
أُجِرْتُ ¹	أَجَرَ	إِفْعَالَ	أَأْحَارَ	إِيْجَارَ <i>iyjar</i>
إِيْجَارٌ ²	أجر	Fayil	مُشْجِرَ	مَوْجِرَ <i>moujir</i>
أُجِرْتُ ³	أَجَرَ	اسْتِفْعَالَ	اسْتَشْجَارَ	اسْتِيْجَارَ <i>isteejar</i>
إِسْتِيْجَارٌ ⁴	سأجر	Fayil	مُسْتَشْجِرَ	مُسْتَشْجِرَ <i>músté'jir</i>
أَنْفٌ ⁵	أَنْفَ	اسْتِفْعَالَ	اسْتِثْنَانَفَ	اسْتِيْنَافَ <i>isteenaf</i>
أَصْلٌ ⁶	أَصَلَ	اسْتِفْعَالَ	اسْتِثْنَانَفَ	اسْتِيْصَالَ <i>isteesal</i>
تَأْلِيْفٌ ⁷	ألف	Fayil	مُتْلِفَ	مُؤَلِّفَ <i>mûéllif</i>
تَأْسِيْسٌ ⁸	أسس	»	مُسَسِّسَ	مُؤَسِّسَ <i>mûés'sis</i>
تَأْثِيْرٌ ⁹	أثر	»	مُسَسِّرَ	مُؤَثِّرَ <i>mûéssir</i>
تَأْدِيَةٌ ¹⁰	أدى	Méfoul	مُتَدِّدًا	مُؤَدِّدًا <i>mûvédda</i>

1. Leasing. 2. Landlord. 3. Hiring. 4. Lessee. 5. To appeal. 6. Uprooting. 7. Compiler. 8. Founder. 9. Influential. 10. paid.

تعلیم قرائت Reading Exercise. (۶۱)

The Prophet's Speech. (p. 426.)

The venerable Prophet, on a Friday, riding on his camel, attended by believers one hundred in number, left Qouba and departed towards the main city of Médina. On the way he turned to his left and halted in the settlement of the children of Salim Ben Of, in the upper part of the valley called Ranouna. There he recited a very eloquent speech and performed his Friday prayer.

This is the very first Friday prayer which the Seal (last) of the Prophets performed. And this is his first speech (*khoutbé*), the translation of which is given below in brief.

The venerable prophet rose up and, after praising and glorifying God in a very suitable way, spoke thus:

"O people, prepare for your future state during your lifetime. Know of a surety that in the Resurrection day (it will be stricken to the head of) everyman will be reprimanded and will be asked about the sheep which he left without a shepherd (astray). Afterwards God will speak to him . . . but how will he speak? He has no translator, no chamberlain, He will say personally: 'O, My servant! did not My prophet come to you and communicate to you (my commands)? I have given you property, blessing and favour; what have you prepared for yourself.'

"That person also will look to his left and right but will not see anything (alms etc.). He will look to his front, and there he will see but hell. Therefore every one that can save himself from the fire of hell, even with half a date, let him do that good work. If he cannot afford even that, at least let him deliver himself with the Beautiful Sentence. (Saying There is no god but God and Mouhammed His prophet p. 251) Because through that Sentence from a ten-fold to 700 folds reward (*sévab*) will be given by God for one good action (*khayr*)."

May the peace (greeting) and the mercy and the blessing of God be upon the Prophet of God!

Jévdét Pasha.

Note. a. ثواب *sévab* is the eternal reward promised to man by God for his conduct on earth.

THE TURKISH APPENDIX.

بدرقمء لسان عثمانى

يعنى

لسان عثمانينك تحصيله مخصوص سهولتبخش بر اصول

Bédrégayî Lisanî Osmanî

yani

*Lisanî Osmaniniñ Tahsilinê Makhsous Souhoulétbakhsh
Bir Ousoul*

A Guide to the Ottoman Language

which is

An Easy Method of Studying the Ottoman Language.

Page	2	corresponds	to the	1st.	page of the Grammar.
»	3	»	»	»	6—11
»	4	»	»	»	12—13
»	5	»	»	»	14
»	6	»	»	»	15—17
»	7	»	»	»	18—20
»	8	»	»	»	20—21
»	9	»	»	»	21—22
»	10	»	»	»	23—29
»	11	»	»	»	29
»	12	»	»	»	30
»	13	»	»	»	30

I. Miscellaneous Documents.

سنداتك انواعى *Sénédâtîñ Ênvayî.*عادی دین سندی *Adee Déyn Sénedi* ١

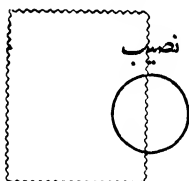
یا لکز ٤٠٠٠ غروشد

بادئ تسطیر سند ادلدرکه

تاریخندن اعتباراً^١ طقسانبر کون وعده^٢ وپهر^٣ لیرایه شهرى^٤ یکرى بش
پاره فاضله^٥ تجاران متعبراندن^٦ از میرلیان او حانس افندی یدندن^٧ بر وجه
بالا^٨ یا لکز درت ییک غروش اخذ و استدانه ایلدم^٩.

فی ٦ آغستوس سنه ١٣١٩

المدیون



الشاهد



الشاهد



الشاهد



Translation.

4000 piastres.

6.	1319.
19.	Aug. 1903.

Know all men by these presents, that, 91 days after date (I promise to pay) together with the interest, 25 paras per £ each month ($7\frac{1}{2}\%$) to the esteemed merchant Mr. John Izmirlian the sum of four thousand piastres, as is mentioned above, which I received from him.

Witness

Eséd

Witness

Békir

Witness

Bédri

Debtor

Nasib.

Words. 1. a. *itibar* esteem, consideration (VIII. of 'ibrét): *itibarén* considered, beginning; after (Adverb § 681). 2. *vadé* date for payment, maturity. 3. p. *bé-hér* to each (§ 557 b). 4. a. *shéhree* monthly (§ 579). 5. a. *fayiz* interest (*fayil* of *féyz*). 6. a. *tájjaran* pl. of *tájjar* (§ 512). a. *mútébér* esteemed (*méfoul* of 'itibar). 7. a. *yéd* hand. 8. as it is mentioned above (§ 557 f.) i. e. in the heading. 9. a. *akhz ét.* to take, receive (§ 272). a. *istidané* to borrow. (X. of *déyn* § 681.)

Notes: I. *Sénédâtîñ Ênvayî* Miscellaneous Documents: *sénédât* pl. of *sénéd* documents; *énva'* pl. of *név'* kind. The documents are divided into three classes: *Sénédâtî adeeyé* (pl. of *sénédi adi*, *adi sénéd*) Ordinary Notes, *Sénédâtî Résmiyé* Official Notes or Documents, *Sénédâtî Tájjariyé* Commercial Notes. Official Documents are those

which are drawn up in the presence of or by the Court (title-deeds etc.). Commercial Notes are drawn up by merchants. Ordinary Notes are non-official and non-commercial papers and circulated among the common people.

II. *Badiyi téstiri sénéd ol dour ki, Bayisi tahriri sénéd ol dour ki, Véjhi tahriri hourouf ol dour ki* 'the reason of the compilation of the note is that' are terms which were used at the beginning of any deed; but now are getting obsolete.

III. Dates for payment (*vadé*), is given in odd numbers, as: 11, 21, 31, 61, 91, 121, 181, 361.

IV. *Biménnihi Ta'ala* بيمنه تعالى or the construction sign as it is seen in the text, is always put before beginning any writing, address of letters etc. meaning 'by the Grace of God'.

V. *Élmédyoun* 'the debtor' must be put over the signature or seal of the debtor.

VI. Usually in the deeds there are witnesses. The word *Esh-shahid* الشاهد denoting 'the witness' must be put over the names.

VII. The present note renders the money payable in current money, that is counting the £t. 108 piastres. If it is payable in gold, i. e. counting the £t. 100 piasters, then it is necessary to add '*déort bin ghouroush sikkéyi khalisé* or *sagh para. Rayij para* mean current money. The government receives the méjidiyé as = 19 piastres and the pound as = 102 piastres.

VIII. The date is given at the end of the notes or letters. The sign before the day of the month stands for *fi* في 'in, at' (§ 671, i), and that under the date of the year is for *séné* سنة 'year'.

IX. *Yalîñiz* 'only, simply' is a term added before the amount of the debt, if the interest is not included in that amount. It shows that the amount is only the capital.

X. Signatures alone are not valid among Moslems. It is necessary to affix the seal or the stamp of the 2nd finger. But among Christians either a seal or signature is sufficient. The dots of the signatures were omitted in olden times, but now it is customary to put them in.

XI. The orthography of Notes and official papers differs from that of literature. The use of the vowels in Turkish words is limited. The orthography of pages ١٢ — ٢٠ ' ٢٠ — ٢٦ differs from that of the remaining pages and from the orthography of the Key.

XII. Revenue stamps are applied at the end of Notes, in proportion to the amount contained in them.

From	1 piastres to	100	10 paras
» 101	»	» 1000	20 »
» 1001	»	» 2000	1 piastres
» 2001	»	» 4000	2 »
» 4001	»	» 6000	3 »

And beyond for each 2000 piastres add 40 paras.

پولیچه سندى ۲ *Politsa Sénédi A Draft.*

لیرای عثمانی: عدد ۶۰

قیصریه ده وزیر خاندنه بالیقچیان آرتین افندییه

تاریخدن اون بر کون صوکره اشپو پولیچه مک حاملی^۱ بولنان کباریان
کیرکور اغایه و یا امرینه^۲ بر وجه بالا یالیکز آلتمش عدد لیرای عثمانی
تأدیه ایدوب^۳ حسابمه کچیره سکز^۴. بدلی نقدا اخذ اولمشدره^۵.

مرزفون

فی ۵ حزیران سنه ۱۳۱۹

نوری

جیرو^۶

اسان عثمانی معلمی^۷ مهری افندییه تأدیه ایده سکز. بدلی حساباً
مأخوذ دره^۸. فی ۱۱ حزیران سنه ۱۳۱۹ کباریان کیرکور

£ T. 20.00

Merzifoun, $\frac{5}{18}$ June 1319.

Eleven days after date pay to the holder of this draft
Mr. Gregor Kibarian, or order, twenty Turkish pounds, value
received, and charge to my account. *Nouri.*

To Mr. Pascal Baliqjian,
Vezir Han, Caesarea.

Indorsement.

Pay to Mihiri Effendi, teacher of the Ottoman language.
Value received on account.

$\frac{11}{24}$ June 1319.

Gregor Kibarian.

Notes and Words. f. *Politsa, policha* draft (It. *polizia*). 1. a. *kamil* bearer, holder. 2. a. *émr* order. 3. a. *téédiyé ét.* "to pay (II. of *éda* 616). 4. a. *hisaba géchirmék* to charge to the account. 5. a. *bédél* value. 6. a. *nagdén* by cash (Adverb 681) *akhz olounmoush dour* received. 7. f. *jiro* endorsement (It. *giro*). 8. teacher. 9. *hisabén* on account (§ 681), *mékhouz* received, taken (*méfoul* of *akhz*).

امر سندى یاخود بونو ۳ *Emr Sénédi yakhod Bono.*

لیرای عثمانی: عدد ۷۰

ذخیره تاجری^۱ حرمتلو^۲ کریم افندیدن مبايعه ایلدیکم^۳ مال بدلی^۴ اولمرت

Words. a. *Emr sénédi, Emré mouharrér sénéd* note on order.
f. *bono* note (It. *buono*). 1. a. *zakhiré tajiri* corn merchant. 2. esteem-
ed. 3. a. *mábaya'a* to buy (III. of *béy* 618). 4. a. *bédél* value.

بر وجه بالا یالیکز قرق بش عدد لیرای عثمانی دینم اولوب تاریخدن اوتوز
بر کون مرورنده کندى امرینه ادا ایده جکم.
مرادیان
فی ۹ اغستوس سنه ۱۲۱۸ درسعادت.



A Note of Hand.

£ T. 45.00 Constantinople, $\frac{9.}{21.}$ August $\frac{1318.}{1903.}$

Thirty-one days after date I promise to pay to the order of the esteemed Kérîm Efféndi, the corn merchant, the above mentioned amount, *i. e.* forty-five Turkish pounds due by me; value received in merchandise.

Mouradian.

5. a. *mûrou* *ét.* to pass.

١ A Receipt مقبوض سندی *Maqbouz Sénédi.*

£ T. 8.00 Merzifoun, $\frac{6.}{19.}$ Sept. $\frac{1310.}{1894.}$

Received of Mr. Khachadour, College student, the sum of eight Turkish pounds, on account, for six months' school expenses, from the beginning of Sept. till the end of February 1903.

George White,

Treasurer of Anatolia College.

400 Piastres Constantinople, $\frac{12.}{25.}$ July $\frac{1319.}{1903.}$

Received from the Treasury of Public Instruction my monthly salary for July 1319, four hundred piastres.

Mihri,

Turkish teacher of the Armenian School in Yédikoulé.

• A Chèque چك نمونهسى *Chék nûmounési.*

£ T. 100.00 Samsoun, $\frac{6.}{18.}$ Dec. $\frac{1315.}{1900.}$

At sight pay to Mr. Bedros Papazian one hundred Turkish pounds.

Ahméd.

Words. p. *nûmouné* form.

۶ ابرانامه *Ibranamé.*

تاریخ ابرانامه^۱ دکن^۲ بازارچی اوچانس اغا ذمتده^۳ اولان حقوقمک^۴
کافهسنی^۵ اخذ و استیفا ایلمش^۶ اولوب آرتق کفدیسنده بر کونا^۷ حق^۸
ومطلوب^۹ قالمادیغی بیان اولنور^۹.
فی ۹ ایلول سنه ۱۳۱۹ وان.

اشکهناز



A Quittance.

Van, $\frac{9.}{22.}$ Sept. $\frac{1319.}{1903.}$

I hereby acknowledge that all my accounts with Pazarji Ohanness Agha up to the present date are settled, and that I have no kind of claim on him.

Ashkanaz.

Words: 1. a. p. *Ibra namé* a declaring another free from debt to one's self, an acquitting (IV. of برائت *bérah't* innocence § 620); *namé* letter, paper (§ 538). 2. t. *déyin*, *dégin* until, till. *Dék*, *déyin*, for *qadar*, are not much used in speech and elegant language, they are retained in official forms (§ 234). 3. a. *zimmét* obligation, self, himself, by. 4. a. *houqouq* claims, a right, claimable by right (pl. of حق *haqq*). 5. a. *kîâffé* all, the whole. 6. a. *isteefa ét.* "to receive (X. of وقاء *wa'â* § 631). 7. *bir géôna*, *bir gûna* any kind, anything. 8. a. *matlouh* claim (*méfoul* of *taléb*). 9. a. *béyan ét.* "to declare.

۷ Guarantee کفالتنامه *Kéfalétnamé.*

18. June 1298.

I guarantee that,

1. July 1882.

Hon. Hagop Efféndi Matteossian, an Ottoman subject, who has applied to open a printing-house, will publish only such books as are not injurious to the interests of the state and the dominion; and that he will behave according to the Press Code. For which this guarantee-paper is given to the Sublime Government.

Stépan Mardigian.

۸ A Contract قوضوراطو *Qontourato.*

Mérzifoun, $\frac{1.}{14.}$ Okt. $\frac{1319.}{1903.}$

I hereby lease my field of six acres, with its defined boundaries, situated in the locality called Pasha Dérési in Merzifoun, to Ali Agha the gardener, on the following terms:

He may plant there whatever he desires; the fruit of the trees will belong to him. The rent is £T. 15, per annum, payable in advance.

Period: from the first of Qasim till the end of Khidirélléz.
Sivaslian.

١ Power of Attorney وكالاتمه *Vékiâlétnamé.*

Know all men by these presents that:

Having a claim of £T. 70 on Raphael Agha, hotel keeper, dwelling in Remzi Effendi Han, Nourou Osmaniye, Constantinople, I do hereby make, constitute and appoint Hon. Margarios Effendi, the eminent lawyer, residing at No. 6 Arnavout Han, as my attorney, with full power to collect and deliver to me the aforesaid sum of money and to do and perform all necessary acts in execution and prosecution as I might do were I personally present.

For which purpose I sign this power of attorney and deliver it to him

7. July 1316.
19. July 1900.

Dikran Hagopian,
Residing in Kilisé Han, Constantinople.

I hereby certify that the above signature is the personal signature of Mr. Dikran Hagopian.

Notary Public of Constantinople¹.

1. *mouqavélat mouhar'rirtiyi.*

١٠ Certificates from the Community Councils.

As Mardiros Agha the son of Sérkis, resident¹ in our village (or street) is going to purchase⁵ for the sum of 24000 piastres the wooden³ house⁴ owned² by Zékéria Agha the son of Youssouf, No. 46 Chorlou street, this certificate is delivered in order to show that the said purchaser⁶ is an Ottoman subject.

Council of the Protestant Community

of Mounjousoun, Cesarea.

Preacher 1st Bailiff 2nd Bailiff.

١١ As the orphans¹² Hadijé and Nouriyé¹¹, who were long since left⁷ without support¹⁰ by the late⁹ Salih Agha, formerly captain in the First Company of the First Regiment⁸ of the Second Imperial Army Corps, are resident in our street:

Words. 1. *mûtemékkîn* dwelling (fayil of *témékkûn*). 2. *a. véléd* the son, used for non-Moslems, while *bén* is used for Moslems (§ 669³). 3. *a. mûtésarrif ol.* to own. 4. *a. akhshab* timber (pl. of *khashéb*). 5. *a. ménzil* house. 6. *a. ishtira, mûbaya'a* to buy. 7. *a. mûqaddéma* formerly (mefoul of *taqdim*, adverb § 681). 8. *p. piyadé* infantry, *alay* regiment, *bédlik* company, *yûzbashî* captain. 9. *a. mûtévêffa* deceased (mefoul of *tévêffî*, V. of *vêfat* § 623). 10. *p. bivayé* without support, helpless (*bi-* 'without' § 530). 11. *p. naman* pl. of *nam* names. 12. *a. éytam* pl. of *yétim* orphan.

This certificate is sealed¹⁶ and delivered in order to show that they are now¹⁸ living¹⁴ and that Hadijé is not married¹⁵ yet.

Council of the Moslem Community
of Haji Bali, Merzifoun.
Imam 1st Bailiff 2nd Bailiff.

13. a. *él-an* now, at present. 14. p. a. *bér hayat* living. 15. *éré varmaq* to marry (said of a woman). 16. a. *bit témhir* sealed, sealing, (*bi-* § 671 b and *témhir* II. of p. *mühr* seal).

۱۲ Diploma اجازتنامه *Ijazétnamé.*

دارنده وثیقه^۱ واهان کغام افندی مکتبمک علوم و السنه مقررہ سنی^۲
ترتیب مخصوصی^۳ وجہ^۴ تدرس و تحصیل ایتمش^۵ و حسن حال و اخلاق
حمیدہ سیلہ^۶ ہیئت معلونک^۷ توجہ^۸ مظهر اولدیغندن^۹ فنون و ادبیات^{۱۰}
اجازتنامہ سنہ^{۱۱} معادل اولان^{۱۲} اشبو علوم علیہ^{۱۳} شہادتنامہ سی حسب المدیریہ^{۱۴}
طرفزدن بالامضا افندی مومی الیہ یدینہ اعطا قلندی.

فی ۸ تموز سنہ ۱۳۱۰

آناطولیہ قولہ جی ہیئت معلونی طرفندن آناطولیہ قولہ جی ہیئت مدیرانی طرفندن
رئیس: چارلیز ترائسی ادوارد ریکس

۱۳ Certificate شہادتنامہ *Shéhadétnamé.*

حامل وثیقه زیور بن خضر افندینک درت سنہ مکتبمزه مداومتله^{۱۶}
علوم و السنه تدریسکرده بی^{۱۷} منتظماً^{۱۸} تدرس و تحصیل ایتمش و بو مدت
ظرفنده متوالیاً^{۱۹} ابراز شعار حسن سیرتله اثبات تأدب ایلمش^{۲۰} اولدیغندن
اشبو شہادتنامہ افندی مومی الیہ یدینہ اعطا قلندی.

برهان ترقی مکتبی مدیری

فی ۸ ایلول سنہ ۱۳۱۹

حشمت



The bearer of this diploma,¹ Vahan Kégham Efféndi has studied⁵ science and the languages in our school according⁴ to the regular⁸ programme² and by his good behaviour and excellent character⁶ has earned⁹ the respect⁸ of the Faculty⁷. For which, cause as the directors¹⁴ (of this institution), we award

him this diplom of higher sciences¹² equal¹² to the certificates¹¹ of science and literature¹².

8. July 1310.
21. 1894.

On behalf of the Managers¹⁵
of Anatolia College:
Edward Riggs.

On behalf of the Faculty
of Anatolia College:
Charles Tracy, Director.

Words. 1. p. *daréndé* bearer, holder (§ 549). a. *vésiga* certificate (§§ 582, 646). a. p. *ijazét namé* diploma, (IV. of *jévas* § 620). 2. a. *ouloum, funoun* (pl. of *ilm, fenn* science). a. *élsiné* pl. of *lisan* language § 642, *mougarrréré* appointed (méfoul of *taqrir* § 634a, agreeing with the noun § 656). 3. a. *tértib* arrangement, program (II. of *rútbé* § 615). a. *makhsous* especial, appointed (méfoul of *khousous*). 4. *véjhlé* com. *véchlé* according to, in the manner of. 5. a. *téderrús, tahsil* to study, to learn (V. of *dérs*, II. of *housoul*). 6. a. *húsn, húsun* probity, beauty. *hal* behaviour (§ 695^e). a. *akhlaq* pl. of *khoulq* character. *hamidé* praised (ad. qual. of *hamd*). 7. a. *hiyéti mou'allimoun* the assembly of teachers, i. e. faculty. 8. a. *tévéjjúh* favour, regard. 9. a. *mazhar ol.* to be subject of (n. w. mim of *zouhour*). 10. a. *édébiyat* literature. 11. *ijazét namé* See No. 1. 12. *mou'adil* equal (fayil of *mou'adélé*). 13. a. *ouloumou allijé* higher sciences. 14. a. *hasbél müdiriye* in accordance with the managers: *hasb* adverb. 15. a. *hiyéti müdiran* the assembly of directors i. e. the managers. 16. a. *müdavémét* assiduity, attendance. 17. a. p. *téd-riskérdé: kérdé* made, done (§ 555). 18. a. *mántazamén* completely (méfoul of *intizam* and adverb). 19. a. *mütévaliyén* consecutively, successively (fayil of *tévali* § 634c). 20. a. *ibraz* to show (IV. of *bûrouz*). a. *shiyar* token, sign. a. *siyrét* character. a. *isbat ét* to prove, affirm. *téeddúb* decorum. a. *Bûrhanî Téraqqî* proof of progress.

II. Miscellaneous Letters

مکتوبات متنوعه *Méktoubatî Mûténévviya.*

۱۴ سال جدید تبریکنامه‌سی

آماسیه‌ده شرفقیم عزت‌لو عبدالرحمن افندی‌یه

سوکیلی پدرم!

تجدید سال^۱ مناسبتیه حسیات شکران و صداقتی تکرار ایله^۲ کسب

فخر و شرف ایلم^۳. سنلر تجدد ایتدکجه عبودیتیم تراید ایتدکده^۴ افندی‌زدن

Notes. 1. a. *jidd* earnestness; Adj. Qual. *jédid* new (§ 606). *téjdid ét.* to renew, renewal (§ 615). *téjeddûd* to be renewed (§ 622). p. *sal* year. 2. a. t. *mûnasibétiylé* on the occasion. a. *hissiyat* feelings (pl. of *hissi*). a. *shûkran* thankfulness. a. *sadagat* fidelity. a. *tékrar* to repeat. *ilé* for *édérék*. 3. a. *késb ét.* to have, to gain. a. *fakhr* glory, pride. *shéréf* honour. 4. a. *ouboudiyét* gratitude. *tézeyâd ét.* to increase (VI. of *ziyadé*).

اوزاق طورمه مجبور اولديغمي دوشوندكجه كدرم تشدد ايله مكده در.
 سزى كمال خلوصله^۵ سون زوجم؛ دعاى قادئ عمر و اقبال عاليكز ايله
 مشغولدر^۶. هر حالده توجهات^۷ ساميه ولى النعميلرينك بقاسنى^۸ استرحام ايله
 ختم كلام ايلرم افندم^۹. في ۳۱ كانون اول سنه ۱۳۲۵ مخدومكز^{۱۰}

مرذيفوندن صرافيم

5. a. *téshéddûd et.* to become abundant, strong (V. of *shiddét*). *khoulous* sincerity. *kémal* perfection (§ 695¹¹). 6. a. *êmr* life. *iqbal* prosperity (IV. of *qaboul*). a. *témadi* long continuance (VI. of *médi*). *méshghoul* busy, occupied (*méfoul* of *shoughl*). 7. *hér haldé* on every occasion, condition. *tévéjjûhat* regard (pl. of *tévéjjûh* (§ 647). 8. a. *sami*, *samee* high, esteemed (*fayil* of *sémou*). *véli niyami*: *vêlee*, *véli* patron. *niyam* pl. of *nimét* favour, *ى* is for *nisbé* (§ 641). a. *baqa* permanency, enduring. 9. *istirham* to beseech, to ask. *khatmî kélam* Persian *Izafét*. *khatm* to finish, *kélam* word. 10. a. *makhdûm* son (*méfoul* of *khîdmét*).

Congratulation on the New-Year.

Merzifoun, $\frac{31. \text{Dec. } 1322.}{12. \text{Jan. } 1908.}$

My dear father.

I feel myself greatly honoured by having the opportunity of once more assuring you of my fidelity and gratitude as is suitable on New Year's Day.

With the increase of years my gratitude increases, though I am sorry that I am obliged to remain far from you.

My wife who loves you most sincerely continues to pray for the long continuance of your life and prosperity. I conclude with a request for the continuance of your favour.

Your son

Seraphim.

(Address) The honourable Abdûrrahman Effendi
 Amassia.

۱۵ ازدواج تبریکنامه سی *Izdtvaj Tébrیکنامەسی.*

Congratulation on Marriage.

Constantinople, $\frac{1.}{14.} \text{ May } \frac{1324.}{1908.}$

Rev. Bedross Izmirlian.

My Dear Sir.

I have the honour to present my congratulations on the marriage of your daughter. The entrance of our daughter into such an esteemed and respectable family is an event that will

be looked upon with great joy. I am very sorry that I could not be present at her wedding. May the Most Merciful God bestow his blessings upon both the families thus united.

Your friend
Mania.

تازیانه Ta'ziyénamé.

مرذیفونده تجاران معتبرانندن آرام عقیف افندییه

قارداشم افندم!

غونه‌غای فضل و عفت اولان خاندان عالی‌رینک دست یداد اجلده دوچار
اولدیفی ضیاع عظیمندن دولای^۱ عائله‌جه^۲ حدندن افزون مکدر و دلخون اولدق.
بو مقوله احوال طاقتکدازده^۳ مرهم تعدیل اولان صبر جمیل ربانینک^۴ بر آن
اقدام قلوب مستمندانه‌رینه و رودیله^۵ سکونتبخش^۶ الم اوله‌سنی جناب حی لایموتدن
بالتضرع نیاز ایله مکده‌یم^۷.

همدردیکز: یعقوب

فی ۶ شباط سنه ۱۳۱۹ واندن.



Words. 1. a. *taziye* consolation (II. of عزاء). p. *nāmouné* *nâma* serving as an example, pattern (§ 535). a. *fazl* munificence. *iffét* chastity. p. *khanédan* noble family, household. p. *dést* hand. p. *bidad* cruel, unjust. a. *éjél* death. p. *düchar ol.* "to be subject to, to suffer. 2. a. *ziya'* loss. *azim* great. *ayilé* as a whole family. *hadd* limit. p. *éfzoun* more, beyond. 3. a. *mákéddér* grieved. p. *dilkhoun* heart-bleeding (§ 537). a. *maqoulé* (fem. of *maqoul*) said, resembling, such. a. *ahval* events. a. p. *taqatgâdaz* melting the strength, grievous. 4. *mérhém* vulg. *méhlém* salve. *tadil ét.* "to lighten, to soothe. a. *sabr* patience. a. *jémil* praiseworthy. a. *rébbani* divine (§ 580*). 5. a. *qouloub* hearts (pl. of *qalb*); p. *müst-ménd*, *müstéménd* sad, humble (*müst* grief + *ménd*, § 532). a. *vúroud* reaching. *ilé* for *vé*, *édérék*. 6. a. *súkúnét* submission, *súkánét* *bakhsh'* submissive (§ 535). *hayy* living: adj. qu. of *hayat*. *layémout* immortal (§ 694*). a. *bittazarrou'* humbling oneself in prayer. p. *niyaz ét.* "to ask. p. همدردیکز fellow sufferer (not همدیکی).

Letter of Condolence.

Mr. Aram Afif Eff,
Merzifoun.

Van, $\frac{6}{19}$ Feb. $\frac{1319}{1903}$.

Dear Brother,

Our heart (the heart of our family) is bleeding and deeply grieved at the great loss which your family has suffered at

the cruel hand of Death; your family, which has been an example of grace and chastity.

We ask with great humility from (the immortal and ever-living) God that patience, worthy of divine praise, which is a soothing balm for such events as sap the strength of man, be soon bestowed on your sad heart, and may your afflictions be relieved.

With much sympathy:

Yakoub.

۱۷ ال ایشی هدیه سندن دولای بر دوستنه تشکرنامه

**A Letter of Thanks to a Friend on the Occasion
of a Present of a Piece of Needlework.**

Mr. Sélim Sirry,
Broussa, $\frac{17.}{30.}$ August $\frac{1319.}{1905.}$
Adrianople.

My dear Friend,

I am much obliged for your kind present. I assure you that nothing has pleased me so much. Everybody admired your present. These things are very valuable in my sight because they are the work of your skilful hands. I must thank you for your kindness. In thus expressing my feelings I take the opportunity of begging the continuance of your favour.

Yours

Férid.

۱۸ A Letter of Apology معذرتنامه *Ma'zérétname.*

Angora, $\frac{1.}{13.}$ May $\frac{1323.}{1907.}$

Dear Brother,

I know what great negligence I have shown in not being able to answer your letters. But if you know the number of my engagements, instead of blaming me you would even pity me. I need your love and sympathy. To withdraw your loving hand from me means to multiply my afflictions. I await your letter eagerly (by four eyes).

Yours affectionately

Abdoullah.

۱۹ A Letter of Introduction توصیه نامه

My dear Friend,

I have the honour to introduce to you my esteemed friend Sélim Effendi. I am sure that the necessary help and consideration will not be refused by your kind heart, which I have so long known well. All the kindness you bestow on him will be regarded as done to me, so by one kind action you will oblige two persons.

Yours truly.

٢٠ Invitation to a Wedding وليه جمعيتہ دعوت تذکرسى

Sir,

1. August 1312.
13. August 1896.

By the grace of God, next Thursday about five o'clock (Turkish) my wedding entertainment is (arranged) to be held at my house. I should be very much obliged if you could honour this entertainment with your presence (which is my sincerest desire).

٢١ Invitation to a Social عائلہ جہ بر جمعيتہ دعومتنامہ

A social gathering will be held in our house on the 7th of the present month (O. S.) at 1 o'clock (P. M. Turkish). Your presence and that of your family is (especially) requested.

٢٢ A Favourable Answer جواب موافقت

Many thanks for your kind invitation, which I have much pleasure in accepting.

٢٣ Invitation دعوت تذکرسى Davét Tezkerest.

Dear Sir,

The yearly examination of the pupils of our school being finished now, the awarding of prizes will take place on Tuesday the 11th of the present month at 1.30 P. M. For the purpose of brightening our entertainment with the presence of your honourable person, please honour us kindly and condescendingly and oblige us (make me sharer of glory and happiness). By this request I hasten to present my regards.

III. Petition عرضحال Arzîhallar¹.

٢٤ To the Illustr. Minister of Public Instruction.

Your Excellency,

I beg you to grant me a permission for the printing and publication of my work entitled² 'A Dictionary, English Armenian', the manuscript³ of which is presented⁴ with my humble petition⁵,

8. Dec. 1307.
20. 1891.

Ohannès.

Words. 1. a. عرضحال arzîhal com. arzouhal petition. (عرض presenting + حال case, condition § 537), the same as a. استدعاء istid'a (X. of دعوى). a. وزارت nézarét ministry. a. جليلة glorious, illustrious: applied to the ministries and provinces the ministers

or the governors of which are either *véziers* or *mûshirs*. If the minister and governor be below the Bala degree, then *béhiyé* 'graceful' and *aliyé* 'sublime' are used. See the titles in pages 439—443. 2. p. *nam* name, named. a. *ésér* work. a. p. *ajizané* a polite term for 'my'. 3. a. *mûsévvéddé* a draft, sketch, manuscript (*Méfoul* of *tésveed* II. of *سواد* if pron. *mûsévvéddé* is *Méfoul* of *isvidad*, IX. of *سواد* §§ 629, 634^a). 4. a. *taqdim ét.* to present. 5. a. *istid'a* See Note 1. p. *chakéri* slave, servant; a term of politeness for I. a. *ma'en* together, *ma* with *tenvin* § 681.

مرزيفون بدايت محكمه سی حقوق دائره سی ریاستی جانب عالیسنه

۲۰ To the President of the Civil Section
of the Court of First Instance at Merzifoun.

My petition humbly sheweth that:

Saddler Toros Agha residing in the street of Haji Bali, owes me as a balance of a note (on the person of T. A.; by a note; the part without payment) 36 Turkish pounds. Though two months have passed beyond the date fixed, he has not yet paid his debt. Therefore I ask your Honour to (for *zîm-nînda*) pass the verdict upon the said amount together with the interest and the court expense and to take all necessary steps.

For this case everything depends on your order and verdict

1315
1899 March 9.
21.

Toraman the son of Youssouf.

۲۶ رقعہ خطنہ مستعمل بعض کلماتک اشکال متنوعہ سی

Different forms of some words used in handwriting. The following words are written by masters in different forms:

طا، کا، ده، نک، لی، بی، سی، حال، یول، یوم، افندی، افندی، افندی، اراده، چوجوق، حضرتری، اولان، اولوب، اولدیفندن، بولنان.

Notes. *Rîqa* is the ordinary current handwriting, used in Turkish. a. *khatt* writing, Turk. *yazî*, *rîqa khattî* = *él yazîsî*. a. *mûstamel* used (*Méfoul* of *istimal*). *éshkiâl* forms. *mâténévvi* different (*fayl* of *ténévvi*).

۲۷ تعليمات *Talimat*.

اولا: طلبه هر هائی سطرى يازہ جق اولسه اول امرده كچه لرك درستجه قرأتنى و معناسنى ييا ليدر.

must be written all above the line, except the *mim*; which is more graceful and elegant.)

Fourth: If it is possible the words must be written as arranged over one another. For instance ذات عالی، حق نامستحق *zati ali, haqqi namûstahaqqi ajizi* must be written with a slope, as shewn in the text.

۲۸ رؤس: رتبة ثانیة: خط دیوانی

باب سرعسکری ترجمه و تحریرات اجنبیه قلجی خلفا سندن^۱ افتخار الاماجد و الاکارم مهری افندی، دام مجده^۲، شایسته عاطفت سنیه بولندیغه بنا^۳ شرفسوخ و صدور بیوریلان، امر و ارادة احسان عادة جناب شهنشاهن موجب^۴ عواطف علیه ملوکانه مدن مومن الیه ذکر اولنان رتبة ثانیة توجیه اولندی^۵. فی ۱۳ ربیع الاول سنة ثلث مایه و الف^۶.

Words. 1. *Rou'ous* the diploma conferring degree of nobility (p. 458) issued by the Grand Viziriate. *Khatti Divani* a style of large handwriting used in the Imperial Chancery for engrossing letters patent. *Babi séraskéri* the War Department (p. 443). a. *khâlêfa* clerks (pl. of *khalîfê*). 2. a. *iftikhar* glory. a. *ékûrim* very honourable (pl. of *ékrem*). *émajid* most illustrious ones (pl. of *émjêd*). a. *damé méjdouhou* may his grandeur endure! 3. p. *shayésté* worthy (*Méfoul* of *shayéstén*). a. *atifét* kindness, honour. a. *séniyé* fem. of *séni* sublime, high. a. *binayén* on account of (adverb). 4. a. *shéréf sounouh*, *shéréf soudour* issued gloriously (used for the Imperial *Iradé*). *émrou iradéyi ihsanadé* kindly bestowed order and edict (by symphonious termination § 698). a. *iradé* is verbal edict, *férman* written edict. *iradéyi séniyé* Imperial verbal edict. *iradéyi aliyi* ministerial order. 5. a. *moujébinjé* accordingly. 6. a. *avatîf* bounties (pl. of *atifét*). 7. *séné(t)*, *sélés mayé vé elf* (p. 389).

The Diploma of the Second degree of Nobility.

To [the glory of] the most illustrious and honourable person Mihri Effendi, (may his grandeur endure!), clerk in the Bureau of foreign correspondence and translation in the Séraskeriat, being worthy of the Imperial (sublime) favours, in accordance with the kindly bestowed Imperial Order and Edict issued gloriously, is granted the 2nd grade of Nobility by the royal bounties.

13 Rebi'l Evvel 1300.

۲۹ امام علینک بر مناجاتی A Prayer of Imam Ali

O munificent One, I praise Thee: O sole object of worship, Thou art supreme. Whomsoever Thou wilt of Thy worshippers Thou dost render the object of Thy endless bounties, and another whom Thou willest, Thou makest suffer loss and disappointment.

My Creator, Thou alone art my refuge, whether in difficulty or in prosperity. I take refuge in Thee, I pray to Thee. O, my God, though my sin is great yet, is not Thy forgiveness still greater than it?

Notes. *Khattî Ijazét* The original of this piece is written in the text in the characters called *Ijazét*, which is used in the diplomas of Canon Law Schools. a. امام *imam* a leader in public worship (pl. *إمامة* *éyimmé*). امام على المرتضى بن ابى طالب *Imam Ali el Mourtaza ben Ebi Taléb* the first convert to Islam and 4th caliph, succeeded Osman, died 660. He was the bravest and most faithful follower of the prophet, whose daughter Fatima he married. مناجات *múnajat* supplication (III. of *نَجْو*). جود *júd* liberality, munificence. صاحب جود *liberal* (§ 695³). حامد *hamid* who praises and glorifies God. p. يگانه *yégâné* sole, unique. a. مبود *maboud* object of worship, god. a. متعالى *mâtéali* supreme (God). عباد *ibad* servants (pl. of *عبد* *abd*). p. بی پایان *bi payan* endless. p. دوچار *duçar* subject. a. خسران *khousran* loss as to hope of salvation. a. حرمان *hirman* disappointment, a. p. التجاه *iltijagûh* refuge. a. عسر *ousr* difficulty. یسر حال *yûsri hal* a case of affluence. ! إلهی *ilahi*! My God! (§ 676¹).

ستایش حضرت پادشاهی ۳۰

A Praise to His Majesty the Sultan.

1.

1., 2. lines. The revealer of the mysteries of the ages has given us a king of praiseworthy character. (2., 3.) We have a faultless protector, who deserves every kind of praise.

There is no limit to the bounties which he bestows, there is no happiness greater than this.

2.

(1., 2.) O throne (of the Ottomans)! equal to the throne in the seventh heaven, shadowed by the immortal Lotus tree, thou art our keeper. (3., 4.) Through Thy auspices (under your shadow) comes to those who take refuge in thee endless pleasure.

You are the shadow of the True One on the crown of the head of the destitute. The True One knows that you are very rightfully entitled to royalty.

Notes. 1. The text is written in the style called *ta'liq* or *néstaliq* (*néskh-taliq*), which is the Persian model of Arabic characters; it is used by Persians, and also in documents of the

Ottoman Canonical Court. p. *sitayish* praise, eulogy (§ 551). p. *razdan*: *raz* secret, mystery, *dan* knowing (§ 535). *édvar* ages (pl. of *dévr*). p. a. *sâtoudé atvar* praiseworthy character. p. *sézavar* worthy, deserving: p. *séza* + *var* (§ 532). a. *hamee* protector. p. *bi béhané* faultless. 2. a. *bézl ét.* to expend. a. *louf* pl. *éltaf* kindness. a. *ghayét* end. 3. a. *arsh* canopy; throne (7th heaven). a. *sérir* throne. a. *sédré* the Lotus-tree, reputed to exist in the seventh heaven. a. *viqayé* to keep. (*éhli iltijaya sayéhdé séfayi bi béhané gélmékdé dir*), (*sédré aghajînîñ úzeriné sayé atdighî arsh, takht*). 4. a. *féraq* crown of the head. a. *zou'afa* weak (pl. of *zayif*. Original of the French Zouave, the Arabs esteeming weak all who are not mounted). a. *zill* shadow. *haqq* the True One. a. *éhaqq* very rightfully entitled (to a thing).

۳۱ The Praise of Good Handwriting.

(Transliteration.)

1. *Téallém qivamé'l khatti ya za(t)ét tééddûb,*
2. *Fé mël khattou, illa zeenét'ül mûtééd'dibi,*
3. *Fe in kûnté za malin fé khattûké, zeenétân,*
4. *Vé in kûnté mâhtajén fé éfdalou méksébin.*

1. Learn good handwriting, O student,
2. What is handwriting, but the ornament of the educated?
3. If you are wealthy your writing will be an ornament,
4. If you are a needy one, then it is the noblest of gaining attainments.

Note. The Arabic inscription written in this style is called *Nésikh*.

۳۲ A Prayer For His Majesty.

جناب خالق کون و مکان^۱، رونق افزای فصول و آرمان^۲، تترتت ذاتہ
عن العجز والنقصان^۳، روح جسم جهان و نورچشم عالمان اولان^۴ پادشاه
معدلتعنوان^۵ و شهنشاه عمیم الاحسان^۶ ولی نعمت بی امتنان^۷ افندمز حضرتلرینی
الی آخر الدوران^۸ اریکه پیرای شوکت و شان^۹ بیورسون آمین.

May God, the creator of the world and space, increaser of the splendor of seasons and times, who is exempt from imperfectness and defect, cause (keep) our righteous King and Emperor whose favours are universal, the generous benefactor, who is the soul of the body of the universe and the light of the eyes of humanity, to adorn the throne of majesty and splendour forever!

Notes. I. This inscription is written in *Jélee Divanee* or *Réhaneé*. *Jélee* mean large, legible from afar, heavy (characters). II. This piece is a prayer for the Sultan, written in the ancient favourite style of symphonious termination (§ 698). 1. a. *Jénab* used before the attributes of God. a. *khalîq* creator. a. *kévn* universe, N. of Location *mékân* space. 2. p. *rérnaq éfza* increasing

the splendour (§ 535). a. *fousoul* pl. of *fasl* season (of the year). a. *ézman* pl. of *zéman* time. 3. a. *ténézzéhé* who is free from (imperfection, Arabic verb). *zatouhou* his person. -*hou* Arab. masc. poss. pron. (§ 673). a. *'an* from. *'ajz* imperfectness. a. *noqsan* deficiency (§ 671^e). 4. a. *alémeeyan* humanity, mankind; *'aléme* pertaining to the world, inhabitant of the world. عى -*ee* is for Nisbé; Persian pl. *alémeeyan*. 5. a. *ma'délét ûnvan* just, righteous (§ 537): *ma'délét* justice + *'ûnvan* title. p. شاهنشاه or شهنشاه *shahinshah* king of kings, a title of the Ottoman Sultans. 6. a. *ameemou'l-ihсан* whose favours are universal, Arab. Izafét: *'ameem* is adj. qual. of *'oumoum*. 7. a. *veléniméti bi imtinan* a generous benefactor. bi-pers. prefix, *imtinan* upbraiding (VIII. of *minnét*). 8. a. *ila* until (§ 671^e). *akhîrâ'ddévran* Arab. Izafét. آخر *akhîr* fayil of آخرت *end*. a. دوران *dévran* ages, (the correct pron. is *dévran*). 9. p. *ériké* throne, *peera* adorn (§ 535). a. *shérkét ou shan* imperial majesty and grandeur.

The Seals مهر *Méhârlér.*

1. Abdûl' Kérim. 2. Youssouf Ziya. 3. Méhémméd. 4. Méhémméd Khalid. 5. Méhémméd Salih. 6. Rifat, Rifat. 7. Es séyyid Méhémméd Jémal. 8. Osman Nouri. 9. Es séyyid Méhémméd. 10. Jélalé'ddin. 11., 12. Ismayil Haqqî. 13. Hassan Hûséyin. 14. Mahmoud. 15. Arif. 16. Ibrahim Edhém. 17. Abdoullah. 18. Youssouf Ziya. 19. Méhémméd Shévqî. 20. Ahmédi Hamdi. 21. Méhémméd Ali. 22. Hûséyin Hilmi. 23. Méhémméd Nazif. 24. Méhémméd Jéydét. 25. Abdûl Aziz. 26. Salih. 27. Méhémméd Khoulousi. 28. Méhémméd Nouri. 29. Méhémméd Khayri. 30. Abdû'r Rahman. 31. Osman Nouri. 32. Moustafa. 33. Moustafa Nazmi. 34. Moustafa Féhmi. 35. Méhémméd Fayiq. 36. Osman Nouri. 37. Méhémméd Béha'eddin. 38. Ismayil. 39. Khalid. 40. Abdû'l Qadir. 41. Ibrahim Haqqî. 42. Khalil Rifat. 43. Eomér Loutfi. 44. Hûséyin Hûsni. 45. Ohannés Agopian. 46. Ahmédi Fayiq. 47. Méhémméd Emin. 48. Méhémméd Sami. 49. Izzét. 50. Méhémméd Moutarr. 51. Méhémméd Mouzaffér. 52. Méhémméd Fou'ad. 53. Mésoud. 54. Méhémméd Shakir. 55. Ismayil Haqqî. 56. Méhémméd Jémal. 57. Méhémméd Osman. 58. Méhémméd Arif. 59. Khalil. 60. Moustafa, vulg. Misdafa. 61. Es séyyid Méhémméd Jémil. 62. Esséyyid Ibrahim Haqqî. 63. Békir Sîdqi. 64. Mahmoud él Hûséyni. 65. Osman. 66. Ali. 67. Moustafa Nouri. 68. Yaqoub. 69. Youssouf. 70. Khalil Shévqî. 71. Méhémméd Shakir. 72. Hûséyin Sabri. 73. Békir Sîdqi. 74. Es séyyid Méhémméd Jémal. 75. Ali Haydar. 76. Hûséyin Tahsin. 77. Ali Ghalib. 78. Méhémméd Ali. 79. Mahmoud. 80. Méhémméd Salim.

The End تم *Témné.*

As an addition to the List of Books mentioned in the Preface
of the Grammar, we recommend

Redhouse's English-Turkish
and
Turkish-English Dictionary.

By Dr. Ch. Wells.

B. QUARITCH; 15 Piccadilly, London.

دارمستادده ق. ف. وینظیر مطبعه سنده طبع اولونمشدر.

Printed by C. F. Winter, Darmstadt.



Educational Works and Class-Books

METHOD GASPEY-OTTO-SAUER

FOR THE STUDY OF MODERN LANGUAGES.

PUBLISHED BY JULIUS GROOS, HEIDELBERG.

„With each newly-learned language one wins a new soul.“ Charles V.

„At the end of the 19th century the world is ruled by the interest for trade and traffic; it breaks through the barriers which separate the peoples and ties up new relations between the nations.“

William II.

„Julius Groos, Publisher, has for the last fifty years been devoting his special attention to educational works on modern languages, and has published a large number of class-books for the study of those modern languages most generally spoken. In this particular department he is in our opinion unsurpassed by any other German publisher. The series consists of 200 volumes of different sizes which are all arranged on the same system, as is easily seen by a glance at the grammars which so closely resemble one another, that an acquaintance with one greatly facilitates the study of the others. This is no small advantage in these exacting times when the knowledge of one language alone is hardly deemed sufficient.

The textbooks of the *Gaspey-Otto-Sauer* method have, within the last ten years, acquired an *universal reputation*, increasing in proportion as a knowledge of living languages has become a necessity of modern life. The chief advantages, by which they compare favorably with thousands of similar books, are lowness of price and good appearance, the happy union of theory and practice, the clear scientific basis of the grammar proper combined with *practical conversational exercises*, and the system, here conceived for the first time and consistently carried out, by which the pupil is really taught to *speak and write the foreign language*.

The grammars are all divided into two parts, commencing with a systematic explanation of the rules for pronunciation, and are again subdivided into a number of *Lessons*. Each Part treats of the *Parts of Speech* in succession, the first giving a rapid sketch of the fundamental rules, which are explained more fully in the second.

The rules appear to us to be clearly given, they are explained by examples, and the exercises are quite sufficient.

To this method is entirely due the enormous success with which the *Gaspey-Otto-Sauer* textbooks have met; most other grammars either content themselves with giving the theoretical exposition of the grammatical forms and trouble the pupil with a confused mass of the most far-fetched irregularities and exceptions without ever applying them, or go

Method Gaspey-Otto-Sauer

for the study of modern languages.

to the other extreme, and simply teach him to repeat in a parrot-like manner a few colloquial phrases without letting him grasp the real genius of the foreign language.

The system referred to is easily discoverable: 1. in the arrangement of the grammar; 2. in the endeavour to enable the pupil to understand a regular text as soon as possible, and above all to teach him to speak the foreign language; this latter point was considered by the authors so particularly characteristic of their works, that they have styled them — to distinguish them from other works of a similar kind — *Conversational Grammars*.

The first series comprises manuals for the use of *Englishmen* and consists of 38 volumes.

Our admiration for this rich collection of works, for the method displayed and the fertile genius of certain of the authors, is increased when we examine the other series, which are intended for the use of foreigners.

In these works the chief difficulty under which several of the authors have laboured, has been the necessity of teaching a language in a foreign idiom; not to mention the peculiar difficulties which the German idiom offers in writing school-books for the study of that language.

We must confess that for those persons who, from a practical point of view, wish to learn a foreign language sufficiently well to enable them to write and speak it with ease, the authors have set down the grammatical rules in such a way, that it is equally easy to understand and to learn them.

Moreover, we cannot but commend the elegance and neatness of the type and binding of the books. It is doubtless on this account too that these volumes have been received with so much favour and that several have reached such a large circulation.

We willingly testify that the whole collection gives proof of much care and industry, both with regard to the aims it has in view and the way in which these have been carried out, and, moreover, reflects great credit on the editor, this collection being in reality quite an exceptional thing of its kind."

. . . t.

(Extract from the *Literary Review*.)

All books bound.

Method Gaspey-Otto-Sauer

for the study of modern languages.

English Editions.

	s.	d.
Elementary Modern Armenian Grammar by Gulian	3	—
Dutch Conversation-Grammar by Valette. 2. Ed.	5	—
Key to the Dutch Convers.-Grammar by Valette	2	—
Dutch Reader by Valette. 2. Ed.	3	—
French Conversation-Grammar by Otto-Onions. 13. Ed.	4	—
Key to the French Convers.-Grammar by Otto-Onions. 8. Ed.	2	—
Elementary French Grammar by Wright. 3. Ed.	2	—
French Reader by Onions	3	—
Materials for French Prose Composition by Otto-Onions. 5. Ed.	2	6
French Dialogues by Otto-Corkran	2	—
German Conversation-Grammar by Otto. 28. Ed.	5	—
Key to the German Convers.-Grammar by Otto. 20. Ed.	2	—
Elementary German Grammar by Otto. 8. Ed.	2	—
First German Book by Otto. 9. Ed.	1	6
German Reader. I. 8. Ed.; II. 5. Ed.; III. 2. Ed. by Otto each	2	6
Key to the Mater. f. tr. Engl. i. Germ. I. by Otto. 3. Ed.	2	—
German Dialogues by Otto. 5. Ed.	1	6
Accidence of the German language by Otto-Wright. 2. Ed.	1	6
Handbook of English and German Idioms by Lange	2	—
German Verbs with their appropriate prepositions etc. by Tebbitt	1	—
The Hausa language (Die Haussasprache; la langue haoussa) by Seidel	4	—
Italian Conversation-Grammar by Sauer. 8. Ed.	5	—
Key to the Italian Convers.-Grammar by Sauer. 7. Ed.	2	—
Elementary Italian Grammar by Motti. 3. Ed.	2	—
Italian Reader by Cattaneo	2	6
Italian Dialogues by Motti	2	—
Japanese Conversation-Grammar by Plaut	6	—
Key to the Japanese Conv.-Grammar by Plaut	2	—
Modern Persian Conversation-Grammar by St. Clair-Tisdall	10	—
Key to the Mod. Persian Convers.-Grammar by St. Clair-Tisdall	2	—
Portuguese Conversation-Grammar by Kordgien and Kunow	5	—
Key to the Portuguese Convers.-Grammar by Kordgien and Kunow	2	—
Russian Conversation-Grammar by Motti. 2. Ed.	6	—
Key to the Russian Convers.-Grammar by Motti. 2. Ed.	2	—
Elementary Russian Grammar by Motti. 2. Ed.	2	—
Key to the Elementary Russian Grammar by Motti. 2. Ed.	1	—
Russian Reader by Werkhaupt and Roller	2	—
Spanish Conversation-Grammar by Sauer-de Arteaga. 7. Ed.	4	—
Key to the Spanish Convers.-Grammar by Sauer-de Arteaga. 5. Ed.	2	—
Elementary Spanish Grammar by Pavia. 2. Ed.	2	—
Spanish Reader by Sauer-Röhrich. 2. Ed.	4	—
Spanish Dialogues by Sauer-Corkran	2	—
Elementary Swedish Grammar by Fort	2	—
Turkish Grammar by Hagopian	10	—

Arabic Edition.

Kleine deutsche Sprachlehre für Araber von Hartmann	3	—
--	---	---

Armenian Edition.

Elementary English Grammar for Armenians by Gulian	3	—
---	---	---

Method Gaspey-Otto-Sauer

for the study of modern languages.

Bulgarian Edition.		s.	d.
Kleine deutsche Sprachlehre für Bulgaren von Gawriysky . . .	2	6	
German Editions.			
Arabische Konversations-Grammatik v. Harder	10	—	
Schlüssel dazu v. Harder	3	—	
Chinesische Konversations-Grammatik v. Seidel	8	—	
Schlüssel dazu v. Seidel	1	—	
Kleine chinesische Sprachlehre v. Seidel	2	—	
Schlüssel dazu v. Seidel	1	—	
Dänische Konversations-Grammatik v. Wied	5	—	
Schlüssel dazu v. Wied	2	—	
Duala Sprachlehre und Wörterbuch v. Seidel	4	—	
Englische Konversations-Grammatik v. Gaspey-Runge. 24. Aufl. Schlüssel dazu v. Runge. (Nur für Lehrer und zum Selbstunterricht.) 4. Aufl.	2	—	
Englisches Konversations-Lesebuch v. Gaspey-Runge. 6. Aufl. . . .	3	—	
Kleine englische Sprachlehre v. Otto-Runge. 6. Aufl.	2	—	
Engliche Gespräche v. Runge. 2. Aufl.	2	—	
Materialien z. Übersetzen ins Englische v. Otto-Runge. 3. Aufl. . .	2	—	
Engliche Chrestomathie v. Stüpfle-Wright. 9. Aufl.	4	—	
Handbuch englischer und deutscher Idiome v. Lange	2	—	
Ewe Sprachlehre und Wörterbuch v. Seidel	2	—	
Französische Konversations-Grammatik v. Otto-Runge. 27. Aufl. Schlüssel dazu v. Runge. (Nur für Lehrer und zum Selbstunterricht.) 4. Aufl.	4	—	
Franz. Konv.-Lesebuch I. 9. Aufl., II. 5. Aufl. v. Otto-Runge. à . .	2	6	
Franz. Konv.-Leseb. f. Mädchsch. v. Otto-Runge I. 5. Aufl., II. 3. Aufl. à	2	6	
Kleine französische Sprachlehre v. Otto-Runge. 8. Aufl.	2	—	
Schlüssel dazu v. Runge	1	—	
Französische Gespräche v. Otto-Runge. 8. Aufl.	2	—	
Französisches Lesebuch v. Stüpfle. 11. Aufl.	3	—	
Italienische Konversations-Grammatik v. Sauer. 12. Aufl. . . .	4	—	
Schlüssel dazu v. Cattaneo. (Nur für Lehrer und zum Selbstunterricht.) 4. Aufl.	2	—	
Italienisches Konversations-Lesebuch v. Sauer. 5. Aufl.	4	—	
Italienische Chrestomathie v. Cattaneo. 3. Aufl.	2	6	
Kleine italienische Sprachlehre v. Sauer. 9. Aufl.	2	—	
Schlüssel dazu v. Cattaneo	1	—	
Italienische Gespräche v. Sauer-Motti. 5. Aufl.	2	—	
Übungstücker zum Übers. a. d. Deutschen i. Ital. v. Lardelli. 4. Aufl.	2	—	
Japanische Konversations-Grammatik von Plaut	6	—	
Schlüssel dazu von Plaut	2	—	
Marokkanische Sprachlehre v. Seidel	3	—	
Neugriechische Konversations-Grammatik v. Petraris	6	—	
Schlüssel dazu v. Petraris	2	—	
Lehrbuch der neugriechischen Volkssprache v. Petraris	3	—	
Niederländische Konversations-Grammatik v. Valette. 2. Aufl. Schlüssel dazu v. Valette	5	—	
Niederländisches Konv.-Lesebuch v. Valette. 2. Aufl.	3	—	
Kleine niederländische Sprachlehre v. Valette. 3. Aufl.	2	—	
Polnische Konversations-Grammatik v. Wicherkiewicz. 2. Aufl. Schlüssel dazu v. Wicherkiewicz. 2. Aufl.	5	—	
Portugiesische Konversations-Grammatik v. Kordgien. 2. Aufl. Schlüssel dazu v. Kordgien. 2. Aufl.	5	—	
Kleine portugiesische Sprachlehre v. Kordgien. 3. Aufl.	2	—	
Russische Konversations-Grammatik v. Fuchs-Wyczlinski. 4. Aufl. Schlüssel dazu v. Fuchs-Wyczlinski. 4. Aufl.	5	—	
Russisches Konversations-Lesebuch v. Werkhaupt	2	—	
Kleine russische Sprachlehre v. Motti. 2. Aufl.	2	—	
Schlüssel dazu v. Motti. 2. Aufl.	1	—	

Method Gaspey-Otto-Sauer

for the study of modern languages.

German Editions.

	s.	d.
Schwedische Konversations-Grammatik v. Walter	5	—
Schlüssel dazu v. Walter	2	—
Kleine schwedische Sprachlehre v. Fort	2	—
Spanische Konversations-Grammatik v. Sauer-Ruppert. 9. Aufl.	4	—
Schlüssel dazu v. Ruppert. 3. Aufl.	2	—
Spanisches Lesebuch v. Sauer-Röhrich. 2. Aufl.	4	—
Kleine spanische Sprachlehre v. Sauer. 6. Aufl.	2	—
Schlüssel dazu von Runge	1	—
Spanische Gespräche v. Sauer. 3. Aufl.	2	—
Spanische Rektionsliste v. Sauer-Kordgien	2	—
Suahili Konversations-Grammatik v. Seidel	5	—
Schlüssel dazu v. Seidel	2	—
Suahili Wörterbuch v. Seidel	2	6
Türkische Konversations-Grammatik v. Jehlitschka	8	—
Schlüssel dazu v. Jehlitschka	3	—
Kleine ungarische Sprachlehre v. Nagy	2	—

French Editions.

Grammaire allemande par Otto-Nicolas. 17. Éd.	4	—
Corrigé des thèmes de la Grammaire allemande par Otto-Nicolas. 6. Éd.	2	—
Petite grammaire allemande par Otto-Verrier. 9. Éd.	2	—
Lectures allemandes par Otto. I. part. 6. Éd.	2	—
Lectures allemandes par Otto. II. part. 5. Éd.	2	—
Lectures allemandes par Otto. III. part. 2. Éd.	2	—
Erstes deutsches Lesebuch von Verrier	2	6
Conversations allemandes par Otto-Verrier. 5. Éd.	2	—
Grammaire anglaise par Mauron-Verrier. 10. Éd.	4	—
Corrigé des thèmes de la Grammaire anglaise par Mauron-Verrier. 5. Éd.	2	—
Petite grammaire anglaise par Mauron. 6. Éd.	2	—
Lectures anglaises par Mauron. 2. Éd.	3	—
Conversations anglaises par Corkran	2	—
Grammaire arabe par Armez	10	—
Corrigé des thèmes de la Grammaire arabe par Armez	3	—
Petite grammaire hongroise par Kont	2	—
Grammaire italienne par Sauer. 10. Éd.	4	—
Corrigé des thèmes de la Grammaire italienne par Sauer. 6. Éd.	2	—
Petite grammaire italienne par Motti. 4. Éd.	2	—
Chrestomathie italienne par Cattaneo. 2. Éd.	2	—
Conversations italiennes par Motti	2	—
Grammaire japonaise par Plaut	6	—
Corrigé des thèmes de la Grammaire japonaise par Plaut	2	—
Grammaire néerlandaise par Valette. 2. Éd.	5	—
Corrigé des thèmes de la Grammaire néerlandaise par Valette	2	—
Lectures néerlandaises par Valette. 2. Éd.	3	—
Grammaire portugaise par Armez	5	—
Corrigé de la Grammaire portugaise par Armez	2	—
Grammaire russe par Fuchs-Nicolas. 4. Éd.	5	—
Corrigé des thèmes de la Grammaire russe par Fuchs-Nicolas. 4. Éd.	2	—
Petite grammaire russe par Motti. 2. Éd.	2	—
Corrigé des thèmes de la petite grammaire russe par Motti. 2. Éd.	1	—
Lectures russes par Werkhaupt et Roller	2	—
Grammaire espagnole par Sauer-Serrano. 5. Éd.	4	—
Corrigé des thèmes de la gramm. espagn. par Sauer-Serrano. 4. Éd.	2	—
Petite grammaire espagnole par Tanty. 2. Éd.	2	—
Lectures espagnoles par Sauer-Röhrich. 2. Éd.	4	—
Petite grammaire suédoise par Fort	2	—

Method Gaspey-Otto-Sauer

for the study of modern languages.

Greek Editions.

	s.	d.
Kleine deutsche Sprachlehre für Griechen von Maltos	2	6
Deutsche Gespräche für Griechen von Maltos	2	—

Italian Editions.

Grammatica tedesca di Sauer-Ferrari. 7. Ed.	4	—
Chiave della Grammatica tedesca di Sauer-Ferrari. 3. Ed.	2	—
Grammatica elementare tedesca di Otto. 5. Ed.	2	—
Lecture tedesche di Otto. 5. Ed.	2	—
Antologia tedesca di Verdaro	3	—
Conversazioni tedesche di Motti. 2. Ed.	2	—
Avviamento al trad. dal ted. in ital. di Lardelli. 4. Ed.	2	—
Grammatica inglese di Pavia. 5. Ed.	4	—
Chiave della grammatica inglese di Pavia. 2. Ed.	2	—
Grammatica elementare inglese di Pavia. 3. Ed.	2	—
Grammatica francese di Motti. 3. Ed.	4	—
Chiave della grammatica francese di Motti. 2. Ed.	2	—
Grammatica elementare francese di Sauer-Motti. 3. Ed.	2	—
Lecture francesi di Le Boucher	3	—
Grammatica rusa di Motti	5	—
Chiave della grammatica russa di Motti	2	—
Grammatica spagnuola di Pavia. 3. Ed.	5	—
Chiave della Grammatica spagnuola di Pavia. 2. Ed.	2	—
Grammatica elementare spagnuola di Pavia. 3. Ed.	2	—
Grammatica elementare svedese di Pereira	2	—

Dutch Editions.

Kleine Engelsche Spraakkunst door Coster	2	—
Kleine Fransche Spraakkunst door Welbergen	2	—
Kleine Hoogduitsche Grammatica door Schwippert. 2. Dr.	2	—

Polish Edition.

Kleine deutsche Sprachlehre für Polen von Paulus	2	—
---	---	---

Portuguese Editions.

Grammatica allema por Otto-Prévôt. 3. Ed.	4	—
Chave da Grammatica allema por Otto-Prévôt. 2. Ed.	2	—
Grammatica elementar allema por Prévôt-Pereira. 3. Ed.	2	—
Grammatica franceza por Tanty-Vasconcellos. 2. Ed.	4	—
Chave da Grammatica franceza por Tanty-Vasconcellos. 2. Ed.	2	—
Livro de leitura franceza por Le Boucher	3	—
Grammatica elementar sueca por Pereira	2	—

Rouman Editions.

Gramatică germană de Leist	4	—
Cheea gramaticii germane de Leist	2	—
Elemente de gramatică germană de Leist. 2. Ed.	2	—
Conversațiuni germane de Leist. 2. Ed.	2	—
Gramatică franceză de Leist	4	—
Cheea gramaticii franceze de Leist	2	—
Elemente de gramatică franceză de Leist. 2. Ed.	2	—
Conversațiuni franceze de Leist. 3. Ed.	2	—

Method Gaspey-Otto-Sauer

for the study of modern languages.

Russian Editions.

	s.	d.
English Grammar for Russians by Hauff	4	—
Key to the English Grammar for Russians by Hauff	2	—
Deutsche Grammatik für Russen von Hauff	4	—
Schlüssel zur deutschen Grammatik für Russen von Hauff	2	—
Grammaire française à l'usage des Russes par Malkiel	4	—
Corrigé de la Grammaire française à l'usage des Russes par Malkiel	2	—

Servian Edition.

Petite grammaire française pour Serbes par Petrovitch	2	6
--	---	---

Swedish Edition.

Kleine deutsche Sprachlehre für Schweden von Walter	2	—
--	---	---

Spanish Editions.

Gramática alemana por Ruppert. 2. Ed.	4	—
Clave de la Gramática alemana por Ruppert. 2. Ed.	2	—
Gramática elemental alemana por Otto-Ruppert. 6. Ed.	2	—
Gramática inglesa por Pavia	4	—
Clave de la Gramática inglesa por Pavia	2	—
Gramática sucinta de la lengua inglesa por Pavia. 4. Ed.	2	—
Gramática francesa por Tanty	4	—
Clave de la Gramática francesa por Tanty	2	—
Gramática sucinta de la lengua francesa por Otto. 4. Ed.	2	—
Libro de lectura francesa por Le Boucher	3	—
Gramática sucinta de la lengua italiana por Pavia. 3. Ed.	2	—
Gramática sucinta de la lengua rusa por d'Arcais	2	—
Clave de la Gramática sucinta rusa por d'Arcais	1	—

Tchech Edition.

Kleine deutsche Sprachlehre für Tschechen von Maschner	2	—
---	---	---

Turkish Edition.

Kleine deutsche Sprachlehre für Türken von Wely Bey-Bolland	3	—
--	---	---

Conversation-Books by Connor

in two languages:

English-German	2	—	Deutsch-Dänisch	2	—
English-French	2	—	Deutsch-Französisch	2	—
English-Italian	2	—	Deutsch-Italienisch	2	—
English-Spanish	2	—	Deutsch-Portugiesisch	2	—
English-Swedish	2	—	Deutsch-Rumänisch	2	—
English-Russian	3	—	Deutsch-Russisch	3	—
Français-Espagnol	2	—	Deutsch-Schwedisch	2	—
Français-Italian	2	—	Deutsch-Spanisch	2	—
Français-Portugais	2	—	Deutsch-Türkisch	4	—
Français-Russe	3	—			

in three languages:

English-German-French. 13. Ed.	2	6
--	---	---

in four languages:

English-German-French-Italian	4	—
---	---	---

Method Gaspey-Otto-Sauer

for the study of modern languages.

«As long as Bellamy's 'state of the future' is no fact yet, as long as there are millionaires and Social Democrats, until every cobbler can step on to the scene of his handicraft, fitted out with an academic education, so long will private tuition be a necessity.

Since no pedagogic considerations fetter the private tutor, one should think that the choice of a classbook could not be a difficult matter for him; for it is understood, and justly so, that any book is useful if only the teacher is of any use. But the number of those who write grammars, from the late respected Dr. Ahn down to those who merely write in order to let their own small light shine is too large. Their aim, after all, is to place the pupil as soon as possible on his own feet i. e. to render a teacher superfluous, and to save time and money.

Then the saying holds good: «They shall be known by their works», and for that reason we say here a few words in favour of the books of the Gaspey-Otto-Sauer Method which have been published by Mr. Julius Groos.

Valuable though these books have proved themselves to be for the use at school, it is for private tuition that they are absolutely indispensable. They just contain what I claim for such books, not too much and not too little. The chapters of the various volumes are easily comprehended and are arranged in such a way that they can well be mastered from one lesson to the other; besides, the subject-matter is worked out so as to lead the pupil from the commencement to converse in the foreign tongue.

What success these books have met with will best be seen from the ever increasing number of their publications which comprise, in different groups relating to Englishmen, Germans, Frenchmen, Italians, Spaniards, Russians etc. etc. not less than 160 works the following volumes of which I have successfully used myself and am still using for the instruction of Germans: — the French grammar (24th edition), the English grammar (21st edition), the Spanish, Italian, Dutch, and Russian grammars; for English and French students: — the German grammar, not to mention minor auxiliary works by the same firm.

It is surprising what splendid results one can obtain by means of this method in a period of 6 to 12 months. After such a course the student is enabled to instruct himself in commercial correspondence in a foreign language without a master's helping hand. (. . . .)

	s.	d.
German Language by Becker	2	—
Spanish Commercial Correspondence by Arteaga	3	—
Richtige Aussprache d. Muster deutschen v. Dr. E. Dannheisser, br.	—	6
Englische Handelskorrespondenz v. Arendt. 2. Aufl.	2	—
Kurze französische Grammatik von H. Runge	2	—
Franz. Sprachl. f. Handelsch. v. Dannheisser, Küffner u. Offenmüller	2	6
Italianische kaufm. Korrespondenz-Gramm. v. Dannheisser u. Sauer	5	—
Anleitung z. deutschen, franz., engl. u. ital. Geschäfts-		
briefen von Oberholzer u. Osmond, br.	1	—
Spanische Handelskorrespondenz von Arteaga y Pereira	3	—
Kleines spanisches Lesebuch f. Handelsschulen v. Ferrades-Langeheldt	2	—
Langue allemande par Becker	2	—
Correspondance commerciale espagnole par Arteaga y Pereira .	3	—
Lengua alemana de Becker	2	—

The Publisher is untiringly engaged in extending the range of educational works issuing from his Press. A number of new books are now in course of preparation.

The new editions are constantly improved and kept up to date.

